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1875



FORTY-FIRST
ANNUAL REPORT

OF THE

A. B. C. F. M.

AMERICAN MADURA MISSION.

1875.

Madura:

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Report.

WE desire to present the statistics, and briefly report the facts and events involved in another year's missionary work in this district.

We have no new theories respecting the working of missions to offer, no novel agencies to recommend. Readers will find the report made up chiefly of facts bearing upon the progress of missionary labor. These have been drawn from answers to carefully prepared enquiries addressed to all the missionaries, and through them to the native pastors and catechists. If not brilliant with hope they are at least encouraging.

We are confident that this year's statements and statistics will manifest more clearly than those of any year which has gone before it, that in the district Christianity is taking root downward and growing upward, and that while it will still require long and patient cultivation, the promise of the harvest is no longer a word only, but a living and growing fact.

Comparison of the statistics of this and the previous year will frequently be made throughout the report: but at the end of this third quarter of the century—just twenty-five years after one of our largest stations was first occupied, we ask permission to compare a few particulars of our work, then and now:

In 1850 the communicants numbered 235; in 1875—1,880.

In 1850 the adherents to Christianity were 2,471; in 1875—7,991.

In 1850 the benevolent contributions amounted to Rs. 212; in 1875 to Rs. 5,207.

In 1850 there were no pastors, and nothing was given to support any catechist or other laborer; in 1875 there are fourteen pastors having charge of seventeen churches mainly dependent upon native support. In 1850 there were 54 catechists and other spiritual laborers; in 1875, 103 catechists much superior to them

in education. In 1850 there were no Bible-women, and no special work for women was carried on; in 1875 fourteen Bible-women and several schools, superintended by three ladies are specially devoted to this work. In 1850 about 600 pupils were in the various schools, and no fees were paid; in 1875 above 3,000 pupils are in mission schools; and fees to the amount of Rs. 2371 are reported. In 1850 tracts, books and Bibles were distributed gratuitously; in 1875 many thousands were sold, and the amount realized was above Rs. 1,000.

These twenty-five years, doubtless, seem a long period to American contributors—this year celebrating their first national centennial: but they are not so long in the more than thirty centuries of Hindoo history—thirty centuries, during which, the heathenism we attack has been fortifying itself and shaping the civilization and literature and the daily habits of the people to itself.

For each and all these changes for good, of the last and former years, we desire here to record our gratitude to Almighty God: and before entering upon the report of the year, we desire also to thank the kind friends, both in America and India, without whose generous assistance some of our most hopeful undertakings could not have been begun, and much suffering among the people would have remained unalleviated. We also wish to mention with gratitude, the manner in which the Local and General Governments have put it into the power of our medical missionary to relieve the sufferings of the people, and to increase the class of Hindoo pupils under medical instruction.

The Year.

Though India is proverbially a land of stagnation, the year 1875 will long be remembered in Madura, and reckoned from, by reason of more than one memorable event for which it has given place. The visit to the district, of the heir to the British Throne and the Empire of India will not be forgotten in this or the next generation. The appearance of the locomotive and the opening of the railway, connecting Madura with a seaport and the southern provinces, on the one side, and on the other, with the great cities of the north

and the whole railway system of India, are of still more significance. The Madura district, hitherto remote and isolated, is no longer so, but is in the line of direct steam and telegraphic communication with the civilized world.

But perhaps in the villages and homes of the people, the year will be remembered, not so much for the opening of the railway, and the visit of the Prince of Wales, as for the visitation of cholera to all parts of the district, and its remorseless desolation of households. An exemption from the pestilence, for several years continuance, had bred the hope that sanitation would in time extirpate it. The disease, however, appeared early in the year on the sea-coast, and advanced steadily into the interior, following the chief routes of travel, falling with great vehemence upon the large towns, or returning and repeating its ravages, and spreading into the surrounding country. It is reported by an official, of the Periakulam Taluk, in the course of two or three months, out of a population of 215,000, 6,606 were attacked, and 2,648 died. In the town of Periakulam 254 were attacked and 184 died.

The seasons have been favorable to cultivation, the main pursuit of the people of the district. Almost every where, the local rains have been abundant, and the river freshes have been all that could be desired. In this respect, the year has been a great contrast to the previous one; two crops having been obtained in some parts, and the famine stricken regions of last year, rejoicing in early rains and abundant crops.

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Social and Religious Aspects.

A few extracts from the reports of the missionaries will afford us some glimpses of the people, in these particulars.

In the early part of the year, owing to the local appearance of the cattle plague, religious festivals were held in several towns to propitiate the angry country deities. But later these were entirely eclipsed by sacred festivals in connection with the appearance of cholera. In every part of the country, before the disease appeared, Hindoos and Mohammedans joined in magical and religious rites, and so expelled, as they supposed, the disease beyond

certain village limits marked off by festoons of margosa twigs. Subsequently when they found the pestilence carrying off its victims within the charmed enclosure, they resorted to nightly ceremonies, the sacrifices of buffalos &c., to appease the goddess.

At one mission station these festoons were stretched across the high way, between the mission premises and the town, so as to indicate the limit to which the cholera might advance. They did indeed indicate the limit, but in the opposite direction. It was the mission establishment that had not a case among more than a hundred persons, whereas, on the other side of the festoons, in the town, many were attacked and perished.

While there are undoubted evidences that the rising generation are slipping away from the superstitions of the past, a caste of bankers, the richest and most superstitious of any in the district, are continuing their additions to the great temple in Madura, in the most elaborate style of Hindoo architecture and at a cost of several hundred thousands of rupees.

Of the opening of the railway, one remarks that the people begin to feel that the castes must be more or less fused by travelling together. The more intelligent accept this as a necessary part of the new civilization; still, one strict Hindoo of high caste represented the feeling of some, who, when finding that all castes had equal rights to seats, rather than pay four annas and reach Madura in two hours, in company with all classes, hired a cart for a rupee, took eight hours for the journey, and went to Madura alone.

“What the influence of the railway with respect to the furtherance of the Gospel will be, remains to be seen. Evil as well as good influences will come along with it. The persistency with which the Sabbath has been ignored, and is still, in every department of the work, has been a fearful evil, the effect of which on our work as a whole among the people, can hardly be estimated. But in the long run the good will greatly preponderate. Caste and idolatry cannot long resist the liberalizing tendency of the railway and telegraph: though they will not render the Gospel less necessary, they will both assist in the proclamation of it and increase its power.”

“The sale of wines and European and native spirits is steadily and alarmingly increasing, to the great detriment of the people.

“Crimes of violence have not been conspicuous ; petty crimes abound. The poor are occasionally seized and made to work without remuneration for those who have no claim upon their labor. Land-owners persecute the dwellers in small villages by contracting the paths leading to such villages ; and being themselves officials, they are not easily resisted by the poor.”

“The people *generally* dress better than twenty years ago, many of them live in better houses, than formerly ; a much larger number of children are in schools ; and, says one, “so far as my observation extends, the people are much more ready to listen to the Gospel than then, and understand it better.”

“It is very rare that the preacher meets with opposition, and few show a disposition even to cavil. Not long ago when speaking to a man of the worship of idols &c., I said to him ;—When you carry articles to market do you wish to receive counterfeit rupees or good ones ? He replied ;—Our idols, then are like counterfeit rupees, are they ?”

The Missionaries.

In March last Mrs. Taylor resigned her work to return to America. With her husband, Rev. H. S. Taylor, she joined the mission on the 11th of Oct. 1844. She had therefore spent above thirty years in missionary service, most of which was given to the Mandapasalai station. After her husband's death in 1871, the mission being unable to supply the station, Mrs. Taylor continued at her post until March 11th of this year. In January last the station was put in charge of Rev. W. S. Howland.

Just at the close of the year we are permitted to welcome to India Rev. M. R. Peck and wife, and Mrs. Minor—the latter formerly of the Jaffna mission, who now comes out to a home and work with her daughter, the wife of one of our number. The party reached Madras, December 6th.

Pastors.

There are at present fourteen pastors in charge of churches, two having resigned the charge of those over which they were ordained; viz., Pastor Bilaventhiram, of Battalagundu, and Pastor Buckingham, of Ammapatti. The reports of several of the pastors will be found on subsequent pages. They go far to show that the writers are good, intelligent and laborious men and that they worthily fill their office. Another was added to their number in June by the ordination of Mr. J. Colton, for twenty-seven years a valued teacher in the mission seminary at Pasumalai. Of the usefulness of the pastorate the missionary at one station speaks as follows:—"With the extra labor I have had this year in taking charge of the medical work in the mission, in the absence of the mission physician, I have been compelled to throw almost the entire charge of their respective churches upon the two pastors. In the case of the pastor of the Dindigul church, much work has been accomplished, especially in the line of pastoral visitation, which could never be properly managed by a European missionary." All the missionaries having pastors in their stations speak of advantages which have grown out of the native pastorate. Disadvantages are also noticed, such as must be guarded against by great care in selecting and ordaining men, more careful teaching, and Christian forbearance and prudence. The advantages may be summarized as follows; greater regularity in the observance of the communion, increased independence of action on the part of the church members, more thorough organization and fuller development of the capabilities of the native church, making it less an exotic and more an indigenous institution, and finally, aid to the general work by help towards a more careful study of the Bible among the mission helpers, and hence better preaching.

One remarks:—"The pastor at M——— is somewhat advanced in years and is perhaps less active than if he were younger; but he is very useful. I believe ordination has much increased his usefulness both by enabling him to administer the ordinances of the church and giving him increased influence among the people. Those under his pastoral care are much more independent and

self-reliant as a church, than if thy had not thus been organized, and contribute more willingly to his support, than if he were a mere catechist. They have given a pledge to support their pastor, without assistance from others, as soon as their new church shall be finished; and they have for some time given Rs. 12 a month towards his salary of Rs. 17."

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Catechists.

The number of catechists in employ is 103, the same as last year. Two have died within the year, both of whom had passed through a full course of study at the seminary. John was the son of the well known eccentric, but excellent colporteur, "Old Samuel." Gurupatham has the testimony of the missionary to his blameless life and his happy Christian death.

Beyond question, the catechists have improved in education and in other qualifications for their work, in the last twenty-five years. Many of the men, years ago picked up out of heathenism, and set to teach in the congregations have disappeared. In later years, few men have been received who have not pursued a regular course of study in the mission seminary; and for the last six years, almost no new men at all have been received, while the effort of the mission has not been relaxed to educate those already in service. In that time, 48 of the catechists have returned to the theological school, for a further term of instruction of one, two, or three years, as their cases required.

It is true of nearly all employments, that more men are required in India to do a given amount of work, than would be required to do the same work, in colder climates. All missionary societies confess this need in their practice; and catechists are employed in hamlets where we should not think of doing a similar thing at home. But it must be remembered that the catechist and the accountant are often the only men in a village able to read and write, and hence religious teaching must be communicated by word of mouth, and that the catechist is the only teacher competent to teach the people the novel truths of Christianity. His

presence there is required, also, if we are to push out among the heathen. Many men are therefore required for secondary posts ; and they should be as good as we can command for the places. If retrenchment is made, and falls, as is often the case, upon these pioneers, our work is sure to be crippled.

At present, every missionary feels his work restricted, not by the indifference or hostility of the heathen, and want of opportunity, but by the want of good men, who, by example and word, will preach the Gospel in accessible places, and by the want of money for employing them.

The following observations of one of our number probably express pretty fairly the opinions of all, respecting our native assistants :—"I have evidence that several of my helpers are much respected by the Hindoos, Mohammedans and Romanists, on account of their education, character as true and good men, and activity in doing good. Of course this is not true of all, to the same extent. Unworthy men I would always dismiss, as being worse than none. Less worthy men I would also dismiss, if more worthy ones can be found to fill their places. But if we would carry on work, we must have workers ; and poor and dull tools are better than no tools. The standard of ability and earnestness among our native helpers is at best too low ; but I do not see that we can do better than make the most and best of what we have, till our theological school furnishes us better men, of greater learning and skill—or rather, I would say, till God shall raise up for himself workers better adapted to the demands of the times. My own station needs more as well as better workers."

The missionaries are all diligent in keeping up the habits of study, in the catechists, by monthly lessons for the semi-annual examinations. Each station owns a library for the use of the native assistants ; the Nagereol publications, the "True News" and the "Tiniyrttmani" are generally taken ; and the "Janavinothini" in several of the stations. Considering their means, the catechists are disposed to supply themselves with needful books. Over one hundred "Annotated Testaments" have been called for since September, when they were issued.

Congregations.

The number of adherants in our congregations is 8,001, being a gain on last year of 192. They are found in 274 villages, and are ministered to by 117 pastors and other spiritual agents. Considering also the evangelistic work to be done, this body of laborers ought not to be reduced—whatever calls for retrenchment are made.

The instruction of the congregations is almost wholly in the hands of the native agency. The missionaries make it their business to visit the villages, and they often become intimately acquainted with the business, the family affairs, and the religious condition of their people; but this is done that they may better direct and stimulate the labors of the catechists, and better work through them upon the congregations.

Changes.—That the people are making steady advance in knowledge, and Christian habits, will appear from the sections which follow; at the same time the instances mentioned will show that work among them is not devoid of anxiety and care. They will also show that the congregations are winnowed and sifted, and if, at last, a family remains true to their profession, it is not for want of temptations to return to heathenism.

“One of the most unpleasant changes during the year,” observes a missionary, “occurred in the village in which a washerman had given up his tutelary gods, the year before. He and his brother seemed to have expected to get employment of the missionary; and failing in this, they ceased to attend the services held in their village, by Christians from the station centre. Again, in the chief family of another congregation, the parents were communicants; the children had been baptized, and one little girl had been placed in the station boarding school. It seem; that the ignorant mother, at least, had expected by joining the Christians, to get aid in a lawsuit concerning a plantain garden. Finding after waiting two years, that the missionary did not secure to them their garden, she suddenly left her husband, renounced Christianity, and took with her all the children, except the one studying in the station school. Her husband did not follow her, but lived alone through the school vacation. But before the school commenced

again, the mother had succeeded in enticing the girl away; the father fell sick, lost heart and yielded to his wife's terms, viz. that she would live with him, and care for him, only on condition of his entirely renouncing the observance of Christian duties. Not long after, the catechist stationed there, committed several indiscretions, and on his removal, several who had called themselves members of the congregation ceased to attend service.

But while the tide was ebbing here, it was flowing in another quarter. The son of a soothsayer in the employ of a Zemindar, and for many years well informed respecting Christianity, but who had often harassed the Christian people of his village, gave up his father's idol—an old worn-out, wooden, elephant-headed image, and his father's box of mysterious articles of divination, and joined the little band which he had so often persecuted. Again, this year, a school-house has been built in a village, where nineteen years ago, a prayer house was erected. Subsequently the congregation was broken up, and the building removed. This seemingly fruitless work was not, however, altogether in vain; for the people now invite a Christian school. The former prayer-house was in the rear of a sacred tamarind tree, loaded with brass bells, under whose boughs stands the idol of the village. The new school-house has been put up, in front of the idol, on the opposite side of the road. The heathen wonder how long this second attempt will endure the sight of their god. Recently, a thunder bolt struck the image; their explanation of this mortifying disaster to their deity was, that their god was then gone a hunting. In another village, where a number had deserted the congregation, a prominent man among them, warned by a dream, has returned and with him several others, so that the little church has been enlarged."

"In Pommanpatti, a village where last year, a devil-dancer was converted, the advance is encouraging. In January, the new convert and his wife were admitted to Christian fellowship. Later in the year he went to Ceylon, in company with several fellow Christians—so reducing the working force of the congregation: yet it has grown in independence, Christian endeavor, and charity. At the beginning of the year, the people agreed to pay to the catechist one rupee monthly towards his wages. In July, as the

catechist was desirous of spending some time at the theological school at Pasumalai, they agreed to let him go, to contribute toward his salary, and to conduct their own meetings. All this they have done with the help, on the Sabbath, of a catechist from another village. They have paid more than four rupees a month for their absent catechist, during the last half of the year."

Buildings.—Of these, there are about 175 in the villages, under the control of the mission, used as school-houses and chapels. A pleasant evidence that Christianity is taking root in the country, is the disposition among the village congregations, self-moved, to build themselves substantial church edifices. Two such brick churches were finished the year before the last, two the last year, and now, two are in process of erection. Others are much needed; the missionary at Mandapasalai says:—"We have but one substantial brick chapel in this district, at a village four miles from the station. Pastor Thomas has begun the erection of another at Sevalpatti. At the station, we meet upon the verandah of the mission bungalow. Many of the prayer-houses are small and poor: one has been burnt, and two have been erected this year; also a school-house, chiefly at the expense of a family which supplies a number of the pupils to the school."

It is our endeavor that the people shall contribute according to their ability both for erecting and keeping their buildings in repair. The report of another station illustrates this; says the missionary:—"Three buildings, to serve the double purpose of school and prayer-houses have been erected in the Tirumangalam Station this year. One is in U., towards which the people contributed in money and materials Rs. 50, about half the cost of the building. In another village, where we have never had a substantial building before, the people have contributed Rs. 22 towards a house for the catechist, and a prayer-house. The cost of the two was about Rs. 50. The Malankineru congregation have also subscribed Rs. 600 towards the erection of their new church, and this year, have contributed Rs. 98 of that sum. Many other illustrative instances might be given. Ten other buildings for the purposes of schools and worship have been erected."

Contributions—towards the support of pastors, catechists, and teachers. The interest the people take in maintaining their

schoolmasters and religious teachers, we regard, as evidence of the best kind, that Christianity is living and bringing forth some of its appropriate fruits. The total contributions of the year amount to Rs. 5,207.

Different missionaries pursue different plans, such as, in their view, are best suited to develop the native church. All heartily support the Native Evangelical Society, the organ of the Christian community for supporting the pastorate. "Almost every congregation," observes one, "gives something towards the support of its catechist; and all schools towards the support of their teachers. The amount thus received in this station, within the year, has been Rs. 146-10-11; viz., Rs. 83-5-4, for catechists, and Rs. 63-5-7, for schoolmasters."

The plans of another missionary are as follows:—"Every congregation in the station is allied to some village church, over which there is a pastor, either acting, or regularly installed. All the congregations therefore, contribute towards the support of their pastor, and not towards the support of their catechists, who are not the real pastors, but local preachers, helps, or deacons who instruct and lead the people, as assistants of the pastors. When the congregations are able to do more than support their own ministers, and assist in the repairs of their church, it will be time to call upon them to aid in supporting their catechists."

"The custom of contributing to religious and charitable objects has become almost universal in the congregations: but probably very few, if any, of those best able to give have given according to their ability. The self-denial is among the poor, who like the poor widow, whom Christ commended, sometimes cast in their very living. One family has, to my knowledge, contributed nine rupees towards the pastor's salary alone, and has promised to give twelve, the coming year; sums of seven, six, and three rupees reported from several private families; seventy-one communicants are giving two rupees or more, a year, and fifty-four, between one and two. The effort in this station, to obtain contributions in kind has been very successful."

The missionary at Mánámadura says:—"The Shetúr congregation profess to give a tenth of their income; but I lost hold of them somewhat by my absence in America, and this year, I have

received from them only five rupees in money, though I have fifty rupees in promises. Sudiúr pays about the same in coin and less in promises. 'The tenths' are accepted in principle throughout the station; but some one is wanted on the spot, in the nick of time to make the collections." Another says:—"In our long list of donations there are several, which, I doubt not, the same Savior who commended Mary for her grateful gift, and the poor widow for her sacrifice, will look upon with pleasure. I find two thank offerings of five rupees, each, from the daughters of pastors brought up again to health from the brink of the grave; another of one rupee from a catechist's wife, for a similar mercy; another of two from a catechist raised up from an attack of cholera; another a baptismal offering of two rupees; several rupees from handful offerings; a rupee and a quarter from a heathen friend, and last, but not least, a rupee in rusty copper coins which a mother had laid by, little by little, from her own scanty savings through the year."

Advancement in Knowledge.—Our report shows a state of things very different from what we could point to twenty-five, or even ten years ago; or than we now see among the surrounding heathen. Prominent among these are the changes among the females of the Christian community. When the women instead of being the most heathenish and reluctant to attend church—the most ignorant, and obstructive to the education of the children, of any class of our people—become interested, learners of the Gospel, we may hope better days are drawing near. We do not claim that this is generally the case now; but we ask attention to the following extracts from the reports of the various missionaries, as promising the dawning of such a day. One says:—"The women, generally, learn the Bible lessons and the answers to the questions in the catechism." Another:—"The women in — learn the Bible lessons rather better than the men; a number of them having studied in our station school." Another:—"The women all study the Bible lessons and nearly all forget them. They are in a very low condition in many respects; but the presence, here and there, among them, of young women educated in the boarding school, is doing much for them; and they take an interest in the improvement of their children, such as they did not

before." Most of the missionaries can remember the time when very few of the women either learned, or remembered Scripture lessons. From another station the report comes:—"The women generally learn lessons in the Bible, and I believe, are generally improving." Another says:—"In a few of the congregations the women are learning better than the men. They especially excel in committing to memory portions of the Scripture—one woman repeated as many as 300 verses. They also more easily fall into new methods, and are more regular and devout in their Christian duties."

To the inquiry:—Can you keep hold of your young men, and are they growing up better than their fathers?—it is replied by one of the missionaries:—"The men do stay in the congregations and are growing up better than their fathers." In the Dindigul congregation, the young men's prayer meeting, held once a week, not only brings the Christian young men frequently together, but excites among them a zeal to do more good. A missionary having charge of one of the largest stations says:—"Evening and Sunday schools have been a great help in keeping hold of the young men. They are more efficient in bringing the non-Christians to a nominal acceptance of Christianity, and securing their real conversion, than the day schools, since the pupils are more capable of comprehending the truths of the Bible, and more susceptible of religious impression, and since the instruction is less secular, the Bible and other religious books being more freely used."

Still another missionary, who has spent nearly his whole missionary life at another of the larger stations remarks:—"I am not aware that any of the young men have relapsed into heathenism. They have more knowledge than their fathers had, and only need the transforming influences of the Holy Spirit to make them better men than they."

These would seem to be satisfactory testimonials to the permanent and growing character of Christianity in the district.

Missionary Meetings and Sunday Schools.—The monthly meeting of prayer for missions is observed at all the station centers. One missionary unites it with the Sabbath meeting, when all the helpers are together at the station for the Lord's Supper. Two others make an effort to keep it up in the

villages, notwithstanding the absence of geographical knowledge among the people, and the dearth of vernacular missionary intelligence ; but prayers are offered, some intelligence is communicated, and contributions are taken. Some idea of the vastness of the world and the number of its races is awakened ; some Christian sympathy with its suffering and degradation is stirred, which in the end does good.

The second Sunday service, almost every where throughout the mission, is a Sunday school of some form or other. At the Dindigul Station Sunday school, there are about 200 in attendance, taught in 14 classes. In the city of Madura, there are five schools. Uniform lessons, not only for the Sunday school, but for the daily lessons in all the congregations have been found very useful.

Mr. Capron says of a Sunday school service at Mánámadura :—“ With the exception of an infant class, and a class of men learning to read, all the remainder of the school form a Bible class. This is carried on in a very interesting and profitable manner, on the plan of requiring each pupil to be prepared to ask at least one question. The hour is all occupied, but little time being left for the teacher’s questions and practical remarks. Some of the scholars consult the commentaries at hand, and abundant and admirable use is made of the reference Bible. We distribute bound volumes of the Mission School Magazine and smaller books for Sabbath reading.” In the villages, where the congregations are not organized into classes, with separate teachers, the catechists spend a part of the Sabbath in teaching Bible lessons to children and adults. In Tirumangalam, and some of the other stations, readers have access to the Nagercoil publications in Tamil, the ‘Child at Home,’ ‘Missionary News,’ etc., in English. We make only one more extract—from Mr. Chandler’s report :—“ The Sunday school at this station is one of the pleasantest meetings of the week. Tuesday evening is set apart for a teachers’ meeting, and Sabbath afternoon for a Sunday school. Every Sunday morning, a teacher and choir of boys from the boarding school go to the town and hold a Sabbath school among the heathen. Reading matter, in the form of tracts, is given to the Hindoo Sunday school, but not to the other ; the pupils are otherwise encouraged to read at home and in the school.”

Prayer.—Private prayer, more or less regular, is very general among our people, and a source of hope and encouragement to those who have the improvement of the people at heart. Daily family prayer is a thing not at all in accordance with Tamil customs, or the irregular habits of a Hindoo household. It is not customary for the family to meet in common around their meal, or for all to come together for any common purpose during the day. Women are not supposed to have any concern with such things as books and rational worship; and intelligent readers, among the heads of families, are few. Encouraged by a very moderate degree of success and slow improvement from year to year, we continue our efforts in this direction, for the sake of both the direct, and indirect influence upon the family life of our people. Mr. Herrick says:—"In this station family worship is observed in 36 families, exclusive of those of the helpers." Dr. Chester, after enquiring in 212 families of his people says;—"in 66." Mr. Noyes says:—"It is observed in many families, and its observance is, I think, increasing. Public prayers, held in most of the congregations morning and evening, are probably regarded by many as a substitute for domestic worship." Mr. Capron says:—"Family worship is observed, I should think, by all the private members of the church, and by some who are not."

~~~~~ The Churches.

Referring to the statistical tables, it will be seen that the number of communicants in our churches is 1,880, and that of 146 received into the churches this year, 94 are from the heathen and others outside the Protestant communion, mostly the former; 30 communicants have died. Mr. Rendall says of the Madura station:—"There has been a gain of twenty-one in the membership of our churches; twenty-five having been received upon profession of their faith. Some of these are interesting cases; and we have reason to thank God for these tokens of his favor. But Oh! what reason for sorrow and humiliation, that so small a number have come out on the Lord's side. Only three of the

above number are from the villages. One of my chief encouragements is, that we all feel sad that no more has been done to win souls to Christ, and that there are evidences of a new consecration to their work, on the part of the catechists."

It is a question of importance whether the communicants in our churches are not only improving in intelligence, sending their children to school, taking up civilized and Christian habits, growing in their attachment to their religion and its privileges, but improving also in their every-day Christian walk before their heathen neighbors. We have already spoken of some of these topics, and will speak chiefly of the last here. We believe the Christians show improvement upon their former selves, and up on the heathen of the same class and condition in which they were. The quotations in the following paragraphs will make their own exhibit.

A missionary in reply to inquiry says:—"When my helpers were asked—"Have you any evidence that the professed piety of the communicants has improved their lives?"—replied;—"It has improved the lives of some, but not of all. There is in one of the villages, an aged woman, in whose piety, the heathen have so much confidence, that in case of sickness in their families, they are accustomed to ask her to pray for them." Another says:—"I should say of four young women who formerly studied in the station school that it is especially true, that their professed piety has improved their lives. It is true also that they are less quarrelsome and more truthful." Another:—"The Christians are more faithful in aiding one another to do right than the heathen." Another says:—"I do not hesitate to express the opinion, that Christianity in a majority of cases, has improved the members of our churches, and elevated them much above what they formerly were, and above heathen of the same class; has made them more honest, truthful, chaste, temperate, and respectable. I know it to be a fact, that many of the Christian women are less quarrelsome than their heathen neighbors—though on the other hand, some individuals seem to be more so. In the matter of drunkenness, and the use of intoxicating drugs and liquors, there is becoming a distinct difference for the better, between Protestant Christians and their heathen and Roman Catholic neighbors." Of

a deceased communicant it is said:—"He was a man who in middle life, had learned with difficulty to read the Bible, which became his constant companion. He was attacked with cholera in the absence of the catechist, but called for his Bible, which he read as long as he was able, then asking one of the Christians to pray with him, he commended his wife to the Saviour's care, and went, as I trust, to dwell in His presence forever. His life had been so consistently Christian, that his death was a great loss to the church and congregation." Dr. Chester says:—"One very good, and somewhat remarkable man has died in the village of M—the past year. Formerly he was a Roman Catholic and employed in his village as a catechist. But from a remarkable dream, or series of dreams, which he had, and of which he never tired of telling, he was led to attend our Protestant church and though meeting with much opposition, trial, and persecution, became a firm disciple. I never knew him absent from the services, I held in his village. In every thing in which I was able to observe him, he seemed to be a most sincere Christian. He conversed most faithfully on the subject of religion with the members of the congregation, his Roman Catholic relations and fellow-villagers. And his death was as good an evidence of a real faith in Jesus, the Saviour, as his life had been. All felt, when he died, that a good man had passed away. He had been held in great respect by all the village people, Hindoos as well as Roman Catholics."

"Of—a heathen priest said. 'I respect him; and he is the only man in the village whom I do respect. He is honest. I know about Christianity. Your Yesu Christunáthan tells about it all over the village, constantly.' 'Why do you call him Yesu Christunáthan? his name is——' (a scripture name): 'Yes, perhaps; but this name I call him by is the name of his God, and he talks about him everywhere.' On the other hand, the heathen are out-spoken on the other side also. A bazar man who bought a piece of land in——belonging to the mission, and had known the missionary well, for many years, said to the native Christians;—'If you were like Mr.——I should be a Christian; but you are not.' Another instance shows that the Hindoos are quietly taking a lesson in Christian ways, when we are not directly aiming to

teach them. Two native agents, seated by the road-side selling books to the people going to the feast, overheard the conversation of two bankers passing by. Said one to the other; "If we wish to show our zeal about religion, we ought to be doing as these people, are : See them here, too, at work!"

Mr. Rendall says of Madura:—"The station was greatly afflicted by a number of sudden deaths, from cholera, in September. The first to go was our faithful watchman and Sexton. He seemed to delight, when with us, to light up the church and call the people to prayers. He came out as a Christian, when it required great boldness to confess Christ; and the Lord rewarded him by leading nearly all the members of his family to unite with God's people. The epidemic carried off five other members of his household but though God's hand was heavy upon them, the remaining members stand firm to their profession." We add but one more instance narrated by Miss Sisson, and alluded to also, by the native pastor in his report. "Among the many deaths by cholera, we have to mourn that of our dear Sivaratthinam, wife of the teacher of the English school, rightly named, 'Jewel of life,'—made such I believe by the grace of God. Among the Christian women who took their places in the weekly prayer-meeting, no presence was more inspiring than hers. Her two little children, her house, her own person, all were kept in the greatest neatness, and in the performance of all her duties there was the evidence of the faithful conscientious Christian. The beautiful example of a true wife and a devoted mother, which she left this congregation, will not, I trust, be soon forgotten. Death came to her as a King of terrors indeed; for in less than three hours from the time she was aware that cholera was upon her, she died, in the greatest agony of body. Among her last words were, 'I am not afraid to die;' yet so great were her bodily sufferings, that her mind seemed overmastered by them, and unable to look, for any length of time, beyond. She needed no death-bed testimony to prove her a child of God; her life has been a continuous witness to the transforming power of Christian faith."

Work for Women and Work by Women.

Less than fifteen years ago, when the writer of this report inquired of the missionary lady at Madura, whether some Christian work could not be begun among the Hindoo women of the city, she replied, 'I believe the time has not yet come for it.' She had long resided in the city and knew it well, and was probably correct in her opinion. What was true of Madura was true, only with greater emphasis, of every other town and station in the district. Christian work for women, and Christian work by Hindoo women, has been the work of the last fifteen years. The change is manifest not only in the attitude of the community, but also in the preparation of women for the work. The Bible women are engaged not among the poor, the rough and coarse; they enter, more generally, the houses of the better classes; and on that account they require intelligence, tact, and good breeding, to say nothing of other qualifications, to fit them for their delicate and difficult work. Several of the women employed, are spoken of in high terms by the ladies superintending them.

Moreover, a group of Christian women have grown up, at all the stations, intelligent, and capable of training up their own families, and exerting a distinct and positive influence upon their neighbors. Above 250 women are reported as having a fair education, and above 100, as capable of conducting, in a profitable way, a religious meeting among their own sex. They are not only capable of doing it, but the reports of the missionaries show, that they are learning to engage in the instruction of their neighbors and Christian friends, to a commendable degree.

One of the smaller stations reports that all the catechist's wives hold meetings with the Christian women, and as many others as they can persuade to attend. In another station, the pastor's wives are commended for "doing as much as they are able;" and one of them for being "especially successful in the Dorcas society, and mothers meeting." At the Battalagundu Station centre, the church has chosen a deaconess to look after the women of the congregation. Two weekly prayer-meetings are held, and after the Sunday service, the deaconess, with the aid of girls from the school, holds a service among the heathen women in town. A

good Christian young woman keeps up a girls school in a village, and frequently reads the Bible in Hindoo houses by invitation of the females. In the Kambam congregation, an organization, called the "Woman's Handful Society" has been in existence for nearly three years. They hold their meetings Sunday afternoon, when they bring the grain saved through the week. The society has done considerable towards the support of the pastor. Mr. Noyes also mentions that a "Woman's Union" has been formed by the women of his station for the purpose of uniting the women in Christian work and stimulating them in it. In the past three months they have collected about twelve rupees. Subjects pertaining to family instruction, work among the heathen women, &c., have been discussed. It is hoped that the leading women of the station will bring forward others, who, up to this time, have done next to nothing. Three or four native women accompanied their husbands in an itineracy, in which they visited sixteen villages, and spoke with 900 women concerning religion.

The wives of all the missionaries superintend work for women at the station centres, direct the Bible women, and hold meetings for those who are accessible. Extracts from a statement by Mrs. Herrick afford a good idea of the manner in which light is making its way in the district. "Few of the older women of our congregation," she says, "are able to read; but three of the larger girls have been taught reading at the mission bungalow, as their occupation gave them opportunity. A few heathen young women, also, made a beginning, but are deterred from continuing to study, by the ridicule of their neighbors and the opposition of the older and influential women. These are not able to see how the ability to read, will afford the least advantage to those whose destiny is to cook and care for children. One woman in great affliction sought comfort in the words she had heard out of the Bible. Her friends probably did not know it, as she came alone to the Bible woman's house. A few have attended church, and the female prayer-meeting occasionally. For the last three or four years, we have had a visit on new year's day from an aged woman of the dyer's caste, who professed to receive Christ as her Saviour. She came to see us on other days also. Several times she was present at our

Sabbath services, and seemed a most attentive listener. Her last visit was on the last new-year's day. While she sat on our verandah, a few persons from a neighboring village called to see us, and were addressed on the subject of religion. As they were disposed to excuse themselves from immediate attention she fearlessly addressed them, saying: 'Now is the time to attend to these things. If you put it off till you come to die, the Lord will not accept you then.' Not long after this visit, her health failed, and she died in March. The Bible woman, who visited her often, was always asked to read the Word of God and pray. As she grew weaker, and realized that it was her last illness, she forbade the burning of her body, according to the custom of her caste, and desired to be buried in a Christian manner. One of her daughters attempted to rub her forehead with sacred ashes, but she resisted and to the last called herself a Christian. She died suddenly on a Sabbath morning while Mr. Herrick was absent from home. The Bible woman was sent for and consulted about the manner of burial; and I believe, so far as they were able, her relations complied with her wishes."

Of work among women, at Mánamadura, Mrs. Capron says:—"There has been but one weekly prayer-meeting for women at the bungalow, during the year, when all who were in town were not present, and that absence was occasioned by illness. The attendance is from twelve to fifteen. One who was absent for three months wrote to me repeatedly: 'How much I am losing in my absence from the woman's meeting.' She was faithful in gathering those about her for reading and instruction where she happened to be. The first Tuesday in every month is observed by a mother's meeting."

"I am more and more convinced we must repeat ourselves in our Christian women, that our work may live on when we are gone. They must catch from us a delight in bringing treasures from the Bible, a fervent simplicity in prayer and a readiness to help the afflicted, whether in body, mind or soul. Our Christian women, particularly need training in the manifestation of kindness. I have found it profitable to ask:—"To whom have you done a kind deed to day? and especially of whom have you spoken in kind praise to day?"

"I am received as a friend in the dwellings of all classes. Young girls come from their houses to where I happen to be, and sit down about me as if it were a pleasant occasion. With that idea of 'a hundred fold' in my mind, I sometimes say to the older women:—'It will take a hundred of your children to equal the two I have forsaken to come to you. We have forty in our English school, and fifteen girls in the day school, and how many more will it take of these dear Brahmin girls to make up the hundred?' They often say:—'You do'nt get that account settled as you wished, do you?' The fact of my returning with no children has called forth expressions of surprise and sympathy which cannot but be followed by their friendship. Expressions of this kind from some Brahmin mothers have been very touching and grateful."

Miss Sisson has furnished us a report of her work in the city of Madura, from which we take the following:—"We have been encouraged, both my Bible women and myself, by admittance into new houses, every month, the past year. We feel too, that much religious truth has been disseminated among those who have become our pupils, or willing hearers of the Word of God, and that the Lord was working with the truth in the hearts of some of these, and that they knew they ought to become Christians; but 'the offence of the cross' has hindered hitherto. At the south side of the city, in a quarter before unopened to our Bible women, the last few months, we have had twenty pupils: many of the roughest and most bigoted of the heathen. Opposition to education is strong in that quarter.

"A woman who, some time ago, heard much of our Bible reading, and got some idea of the God of the Christians was taken very ill, and when her life was despaired of, sent to the Bible woman, begging her to pray and ask all the Christians to pray for her, adding, 'I know that your's is the only true God, all others are false. He only gives life and takes it.' I think we all prayed for her with a great desire for her recovery, and longing that this spark of faith might be so quickened by her recovery as to make her feel that God was the hearer of prayer. Her life trembled in the balance for some days, but after her restoration to health she seemed to make haste to acknowledge the Lord Jesus Christ as

her benefactor; and calling the woman again, she asked that she would bring some of the Christian women and hold a meeting in her house, saying that the Lord Jesus only had preserved her, and that she wished to render Him thanks. How pained were we to learn that she was seen, the other day, coming from a heathen temple, where she had been to make an offering to Ménáehi."

"The love of the Bible women for teaching and expounding the Word of God has cheered me much. When the cholera first made its appearance among us, this season, the panic was general. The Bible women brought daily reports of death by cholera in their different districts. I fully expected they would ask to leave these dangerous neighborhoods, and was prepared to allow them, feeling, however much I might wish them ready to lay down their lives, if need be, for Christ's sake and the gospel's—I could not command such service. They went on, however, solemnly, but cheerfully, with their work. About this time, in one of our weekly Bible lessons, mention was made of one divinely strengthened for his work; and the question was asked, whether God so wrought now? There was a little hush in the room, and then the oldest of them said:—'Ammál, we think we have known something about it ourselves, these past weeks. When the cholera first broke out in my district, I was very much afraid; I had no mind to go there; I thought I would ask you to excuse me from going to those streets; but I noticed that the people were much more willing to hear of the true God than formerly, and while I knew that some of them to whom I pointed out the way of salvation one day, might be dead the next, it seemed to me that if I were a true friend to these people, I should be willing to endanger myself for their sakes. I thought of St. Paul's words—Neither count I my life dear unto myself—but still I was afraid. Then I said, I will go to God and ask him to take away this fear.' Then looking up so bright and happy, she said:—'He heard my prayer; it is all gone. I have but one desire to do faithfully my work. I can trust him for all the rest.' Others testified to a similar experience; and that it was not empty talk their lives show, for I had more difficulty in restraining them from too much exertion, than in urging them to go forward.

"In the reports of former years, a Braminee, who professed

herself to have become a Christian, has been noticed. The family was called away from Madara, and we could hold but infrequent communication with her by letter. On a recent visit of hers to this city, it was evident that her zeal had no way abated, while her knowledge of Christian life had increased. She spoke of her great loneliness, with no one to speak a word to her of Christ, for months together. When we said—"God has set you in your family to make known the love of Jesus Christ to others, you should find a way to open your mouth for Him;" she replied, that she had tried to speak to the other women about Him, but they would not hear—they only reviled her and derisively called her Christian. We commend such an one to the prayers and sympathy of all into whose hands this report may fall.

"While I was away two months, both the women's prayer-meetings were sustained by the native Christian women. There are two mothers meetings held monthly, and the earnestness with which some of these mothers carry their children to the throne of grace, has a promise in it of faithfulness in home duties. A mother of a little boy about nine years old mentioned that in one of the mothers meetings she was impressed with the necessity of seeking the conversion of her child to whom, before this, she had thought it enough to teach the commandments and give good advice. She began to pray earnestly for him and to try to lead him to feel his present need of a Saviour, and she adds; "With deep gratitude, I can say, 'I believe God has been hearing my prayers.' The change in the spirit of my boy and his love for the Word of God and prayer is such, that I often find him by himself, reading the Bible and praying, while the other little ones are off at play." The Lord's work this year compared with what we wished for and even with what we hoped for, has been the day of small things. 'In due season we shall reap if we faint not.'"



Evangelistic Work.

Labor for the non-Christian community will be briefly spoken of here. Much of such labor is done along with that in the village congregations, and is noticed elsewhere in the report.

Mr. Burnell mentions having made, since the middle of July, eighteen tours, several of which were exclusively to the heathen, and in all of which they were sought after and a Saviour's love and mercy made known. Dr. Tracy mentions that exclusive of villages visited in the itineracy, his catechists have made 1,203 village visits for preaching purposes. During the prevalence of cholera, they labored diligently for the bodily and spiritual welfare of the people. Other missionaries observe that our efforts to relieve those attacked in the epidemic have opened the hearts of the people in kindness towards us. Another missionary mentions that one of the wealthiest Brahmins in town has invited him to come weekly to his house to read the Bible to him and his friends, and that Hindoos, Mohammedans and Romanists treat him with cordiality and politeness.

Mr. Herrick writes:—"In one of the villages of my station, a prominent man has read parts of the Bible, and professes to believe that Christianity is the true religion. He recently prevented the performance in his village, of heathen ceremonies for the prevention of cholera. His case seems to me to be very hopeful. He is wealthy, and the leading man, not only of his own, but of surrounding villages. He is anxious that I should send a school-master to his village, promising to build a school house and give three rupees a month towards the teacher's salary. At present his children and those of his brother attend a heathen school, there being no other in the village. He lately took me to his dwelling and showed me a tin box containing a New Testament, a Tamil hymn-book, several Scripture portions, and other Christian books. I met three or four other young men, who are accustomed to meet with him to read the Bible, and sing Christian lyrics. One of these young men chose the life of a mendicant, but has been induced to cut off his long hair and betake himself to a more honorable employment. I have sent a teacher there, with the understanding, that I may not find myself able after the meeting of the mission in January to pay even a part of his wages. My hope is, that there will be no necessity of discontinuing the work he is about to begin." But if retrenchments are to be made on account of reduction in funds, some of them must fall on just such places as these. Mr. Herrick mentions that the total number

of villages visited, and reported from month to month, by his catechists foot up 1,214,—of course, not all different villages.

Reading rooms are opened in some of the stations and used by the heathen as well as Christians. It would appear from reports that from one fourth to one half of the catechists' and missionaries' time is given to classes of people other than Christians.

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Itineracy.

Several of the missionaries report, each, one itineracy. The general prevalence of cholera stood in the way of this description of work during the latter half of the year. It is pioneer work, and striking results should not be looked for from it. Even when the preachers' visits are continued or repeated at the same camping localities, much of the specificness of one impression is lost before another is made; but, at the same time, something is added to the stock of general knowledge and preparation of the people for a change, and some cases of peculiar interest are brought to light. Itinerant preaching is our only way of reaching large portions of our district. "I am satisfied," says one, "that the natives will have to do a great part of the evangelizing work, with the missionaries for the present to supervise: and until we have a far larger number of laborers itineracies should not be abandoned, but carried on with all the energy possible." The number of villages visited in this method is 1,301, and nearly 60,000 auditors were addressed. Further statistical information will be found in the tables. A few extracts from reports will illustrate the various modes of working and the results met with. Dr. Tracy, who is much confined at home, says six of his catechists made an itineracy tour of twenty days, in which they visited 118 villages and addressed 3,756 hearers. Mr. Chandler states, that for five months of the year, a week was spent each month in itinerating. The native assistants were out six days each time. The station is small in extent, and has been the scene of many itineracies—probably none of the 108 villages visited, were now visited for the first time. The mention of this fact prepares us for the interesting statement which follows, namely: that in a hamlet of six or eight families,

all invited the catechists to come and hold an evening meeting, and at that meeting all expressed a willingness to join the Christians; but in view of the attitude of other villages of their own caste, they still hesitate and have not yet avowed themselves Christians.

Mr. Noyes reports:—"We have conducted several itineracies amounting to nearly 400 days labor, visited 218 villages, and preached to 14,048 persons. But we also daily come in contact with the heathen, and aim to improve all favorable opportunities to influence them." One of the native pastors says:—"Many have learned from us enough of Christianity to acknowledge the truth; some have been influenced to leave off superstitious practices and heathenish customs. Others are carefully watching the Christians in their mode of life and worship, and come to us to ask questions about our religion: a few have entirely left heathenism, and joined our congregations. In several villages, where we have been to preach to them again and again, they promise to join us after becoming well acquainted with Christianity. This goes to show that our preaching is gradually shedding light upon their dark minds."

In another station, where one of our younger missionaries has recently taken charge, the catechists under the direction of the pastors have carried on the itineracy. "The example of a company of earnest workers and worshipers, joining together in one family"—he remarks—"is itself worth all the expense:" on the other hand, another missionary felt obliged to abandon the itineracy for want of such harmony. Mr. Rendall's report exhibits another interesting feature of this work. He says:—"During the vacation in the girls boarding school, an itineracy of a week was made in the western part of my station. Only two encampments were made, but as we had a large force forty-two villages were visited and about 3,000 persons addressed. Miss Rendall and seven teachers and older pupils accompanied us. A most pleasant feature was the congregations of females addressed by these educated women. In one village, two women promised to forsake idolatry and attend worship. On visiting their village on the following day, I was glad to see that they had begun to fulfil their promise. The women are beginning to think more of Chris-

finity than ever before." And he adds:—"During the year a prayer-meeting for women has been established in nearly every one of my congregations, and in more than half of them, some heathen women attend."

Medical Work.

The year has by no means been a healthy one. The scarcity of last year, has been followed by fever, dysentery and small pox in several parts of the district, and these by cholera in all parts. The death rate among our people has been $20\frac{1}{2}$ per thousand against 22 per thousand last year, when the "water drinking disease" prevailed in the southern part of the district.

Many of the people confide more in the medical skill and kindness of the missionaries than in their native doctors, and every mission bungalow is, more or less, a medical dispensary. Upwards of 1,000 persons, supposed to have cholera, have applied to and received medicine from the station missionaries and their medical catechists. This is exclusive of those to whom pastors and village catechists have given.

It seems to be the general opinion of the missionaries, that except in some of the larger towns, few of the people show that they are aware of any connection between filth and cholera. The villages are kept little, if any, cleaner than they were twenty years ago. It is suggested that a tract on this subject should be prepared and widely circulated among the people. If they expect immunity in any degree from epidemics by cleanliness, they rely far more upon tomtoms, muntras, and sacrifices to devils. We have referred to these already in a previous part of the report. One of the missionaries says respecting it;—"The influence of the Christians in two villages was strong enough to prevent the performance of heathen ceremonies, so common a few weeks ago, to keep off cholera; and it is a striking fact that up to this time, these villages have escaped, while the disease has prevailed in several villages in that vicinity. In a village not far distant, the death of a woman who professed to be under the special influence of Kali, the goddess of cholera, is reported and two others were at-

tacked soon after eating rice offered to her. The people stand in great fear of the disease and are hard-hearted towards strangers attacked with it. They stand by their friends, yet are singularly indifferent to providing themselves with medicine, even when it can be had for the asking, though the first thing they do when attacked, is to run to obtain it. Many instances are reported of the sick left to die by the road side; one, of a man who hearing his mother was sick started to see her, but learning on the road that the disease was cholera turned back and left her to die alone.

The moral benefits resulting from the epidemic appear to have depended on the Christian appliances for healing and consolation brought into use. Moral benefits do not spring up spontaneously out of affliction. But where there has been a catechist or pastor to give medicine and speak to the people, this visitation has been adapted to leave an impression favorable to Christianity. As one, among several examples of this, a Mohammedan family is mentioned, in which the mother died and one of two sons was taken ill, but recovered. The children are studying in the mission school; the Christian teaching and kind care the family received had a marked effect on all. Many are mainly interested in the religious side of our medical work. We conclude this section with an interesting account of the medical work which has developed at Mánámadura. Just at the end of the year Mrs. Capron is spending several weeks in the hospitals of Madras, further to prepare herself for the work which is growing up around her.

She writes;—"I returned from America, not only to such medical work as I left, but it has much increased. It brings care and responsibility and seems to demand these in proportion to its relation to our higher and more spiritual work. On this account, I value our direct influence on those who come. It is evident that the exhibition of kindness, and desire to relieve suffering, mellows the soil of the heart, and less seed will fall on stony ground. A patient has often prefaced her visit by—"I heard that you receive everybody kindly." As might be expected, many of my most hopeful visits to private houses have been connected with my medical work; under this topic I will give but one instance.

"A young man, a Brahmin from Tanjore, had called several times. He never paid a visit to us when the certain change near

at hand was not spoken of. One night he was in great distress from suffocation. The next morning, prostrated, and speaking in the faintest whisper, he came to see me. The intensity of his expression made the whispered words only the more impressive.

‘Last night,’ said he, ‘I thought I was going to die. The others in the house thought so. I had only one thought, and that was,—if I could only live till to day I would come here and ask you one question—Tell me what *you* will do when you are going to die.’

“It was no discussion of the ancient systems of idolatry and superstition, no argument about a revealed Christianity that this educated Brahmin wanted. It was with him the great question:—‘What is death to the redeemed of the Lord.’ I told him that I could have no fitting conception of what such an hour would be to me, but that I knew that He to whom I had given my soul would be true then, and I could leave all the darkness and terror of death to Him. He rose from his chair, and with an earnestness I can never forget, slowly replied, ‘I must try to find Him and will pray to Him only from this time. What a joy, if I could only believe as you.’

“I never saw him again. With the restlessness of a consumptive, he wished to return to Tanjore, and died within a few days after this conversation. What he did when he found he was going to die, he now knows; an infinitely compassionate Saviour knows, and sometime in the hereafter, I too, shall know.

“In ten months, we have had 1686 cases; of these, 1169 were new, or those coming for the first time.”

Dispensary Work.

Dr. Chester makes the following report of the several Mission Dispensaries.

“The Mission Dispensary at Madura has been regularly carried on, as noted in our last annual report. I have been able, with very few exceptions, to give one day each week, to treating cases at the dispensary, providing medicines for the branch dispensaries and giving a general superintendence to the medical work of the

mission. On the days when I have not been in Madura, Mr. Crane has attended to cases. This dispensary is attended by a large number of the weavers and other natives residing in that part of the city of Madura, where it is located. Our native Christians, also, from all the stations in the southern part of the district, are frequently coming to Madura, and take back with them medicines for themselves and their families. The three branch dispensaries at Pasumalai, Periyakulam and Tirumangalam draw their supply of medicine from Madura, sending in their indents and monthly returns to me regularly. As those in charge of these dispensaries have to devote a portion of their time, each day, to other mission work, the total attendance is not nearly so large as that of the two mission dispensaries at Madura and Dindigul. Still a great deal of useful work has been done, and during the recent outbreak of cholera many cases have been treated, and medicine sent out to the adjoining villages.

"In a mission dispensary, it is interesting to note the number of old cases, as well as those coming for the first time, as it seems to show how many have had the opportunity of listening to Bible reading and instruction. But by some mistake, a record of these cases has not been kept this year in the Madura Dispensary. There have been 4,609 new cases or those coming for the first time, of which 3,588 were males and 1,021 females. A list of the villages beyond Madura, from which a number of the patients have come, has been kept for but a part of the year, so that an accurate account cannot be given. Another year these, and various other interesting items will be accurately noted, as in the case of the Dindigul Dispensary.

"The mission medical class has continued with little change, since the last report was made, going on with the same general subjects of study, and working between hours, in the compounding room of the dispensary. There is a demand, already, for every young man supported by the mission, at the various mission stations; but it will not be wise to remove them from the class, till they have completed their three years course.

"In the month of November, a beginning was made of the 'Madura Local Fund Boards' Medical School,' under my general superintendence, aided by Assistant Apothecary, E. B. Theobald,

a graduate of the Madras Medical College. This will be in connection with the Dindigul Dispensary and hospital. Ten students are sanctioned this year, at a stipend of five rupees *per mensem*, which will be increased to six rupees, in their second, and seven rupees in their third, and last year. A new class will be admitted each year; and the number will be limited to 30. The stipend will be paid by the Local Fund Boards. A competitive examination, for admittance to the school, will be held each year, in presence of the Superintendent and Deputy Inspector of Schools of each Circle, of which due notice will be given in the Madura Gazette. The students will be drawn, as nearly as possible, in the proportion of four from the Dindigul, and six from the Madura Circles.

The object of this medical school will be to furnish the young men, who join it, so good a knowledge of the treatment of the ordinary diseases of the country, and such ability to perform all minor operations, that they may earn a good living, either as assistants in Local Fund dispensaries or in private practice, in their own towns. If the young men, after completing their studies, fulfil expectation, it will not be long before such schools will be established in connection with all our Local Fund Boards; and the large army of ignorant and crafty native doctors, who kill and maim more, by their mercury and heathen diet than all they cure, be replaced by reliable and honest practitioners.

In the Dindigul Dispensary, there has been a total of 14,569 patients, of which number 7,928 were new cases, or those coming for the first time. Patients have come from 510 different villages, and these vary in distance from one to 100 miles and more. Of the 7,928 cases, 3,303 were medical; 4,028 were surgical; 410 were both medical and surgical; and 187, cases of vaccination. Of these, 87 were Europeans; 67 East Indians; 1,658 native Christians; 765 Mohammedans; and 5351 Hindoos. Under six years of age, 798 males, and 832 females; between six and twenty-one, there were 1,164 males, and 793 females; and over twenty-one, there were 2,669 males, and 1,672 females. There have been 218 in-patients. A total of Rs. 3,162-14-5 has been received, for the support of the dispensary and lying-in-hospital. Of this sum, Rs. 28-7-5 were received in the charity box, at the

dispensary, and from gifts of patients; Rs. 2-3-0, for the sale of special medicines asked for by patients; Rs. 455, from the Dindigul Municipality; Rs. 1,368, from the Local Fund Board, Dindigul Circle, and a joint grant from the Madura Local Fund Board, Dindigul Circle, and Dindigul Municipality of Rs. 500 for European Medicines and instruments; Rs. 644, from kind friends among civilians, and Rs. 150-4-0, from native friends in the district. For these very kind gifts, and the continued sanction of Government to this very generous aid to our dispensary, I desire to express my sincere gratitude.

“The two native Christian women with Government diplomas to practice as trained midwives—one of them having charge of the Lying-in-Hospital, and the other, working in the villages,—have together, had a total of 114 cases. They have also both of them brought many cases to my notice, among native women, requiring special advice and treatment. They are gladly received to the houses of all castes and conditions among the natives; and doubtless no small part of the good they accomplish, among the native women, is in persuading them to have less and less to do with native medicines and treatment.

“We have for months been busily engaged in making and distributing cholera medicine. The principal medicine we have used is a modification of what are known as Paterson’s Pills. We have omitted the calomel and retained the opium and considerably increased the amount of acetate of lead. We have continued using these pills, because the testimony from the missionaries and catechists, of all the stations, has been so universally in their favor. Occasionally, in our dispensary practice, a mixture composed of equal parts of tincture of opium, ginger, capsicum, and spirits of camphor has been used, and this has been supplied freely to all the missionaries. ‘Rubini’s Mixture,’ or saturated spirits of camphor, has also been used. But for use in the villages, the pills have been most serviceable, and most easily and safely used by the catechists and teachers. These were all supplied at the September mission meeting, and the supply renewed whenever applied for at either of the dispensaries. No one has been refused medicine, whenever we had reason to believe it was required for actual use. We have supplied medicine from the Dindigul Dispensary

to most of the vaccinators, working in this Circle, and to all the dressers sent on special cholera duty in the Circle.

“We have made up 23,605 pills in the Dindigul Dispensary, and not less than 12,000 in the Madura dispensary. From the Dindigul Dispensary we have sent medicine to nearly 900 cases, in above 162 villages. And I regret to say that up to the end of the year, we are still under the necessity of making it up and distributing it among the villages. As far as the missionaries and catechists have reported to me, of the cases personally treated by them, they have almost all of them had a very remarkable proportion of success. Their statements vary little in the number of recoveries—deaths averaging nine in 100 cases. I know that it will be said that many of the so-called cases were not genuine cases of malignant cholera. On the other hand, it must be remembered, that we cannot ascertain how many of the cases were reported to the catechists only when the stage of collapse had set in, and the case was almost hopeless. Certain it is, that our catechists have done a noble work in relieving suffering and disease; and this not only in those villages in which they reside, but in hundreds of the adjacent villages. And they have done it, without an extra half rupee a day, for special cholera duty, or even batta of one anna a day. I have been greatly pleased to see the willingness and zeal, with which our catechists have entered upon this self-denying and most arduous work. The assistants in all the mission dispensaries deserve great credit and the thanks of the mission for their faithfulness, labor, and energy in preparing medicine and caring for the sick. Every case of cholera reported to the Dindigul Dispensary, in the town of Dindigul, has been taken in turn by one of the mission medical class, and watched carefully to its end, whether of recovery or death.

“I cannot believe that the people are unmindful of the benefits conferred upon them by the establishment of mission dispensaries. They must notice the difference in our medical treatment, and in the way we deal with them. Slowly, but surely, the ignorance and superstition of this great Hindoo people must be undermined, and no more powerful instrument will be found for the accomplishment of this great work, than mission schools and mission dispensaries.”

Education.

The educational work of the mission is carried on in a theological school of nine catechists, and a preparatory class of twenty-four, whom it is the aim to educate to the matriculation standard; four boarding schools, for boys, with 120 pupils; 115 village and day schools, with 2,863 pupils; several night schools for the young men of the congregations, and others; a school for the wives of catechists, at Pasumalai, with eleven pupils; the Madura Girls' Boarding School, with fifty-five pupils and two station boarding schools for girls, with forty-eight pupils. The fees in all the schools amount to Rs. 2,371; a gain of Rs. 754 on last year.

The day schools and station boarding schools are examined by Government Inspectors, and receive grants for results. We should be glad to see our schools much better in all respects; yet, considering the size of the Christian community from which we draw our scholars, their social standing, and means of livelihood, and the state of education a few years ago, we have reason to be encouraged: 914, or $11\frac{1}{2}$ per cent of our Christian people are in school, while, according to the census of 1871, only 1 in 230 of the population of the Presidency were in school, and according to the Local Fund Board's report of a part of the district, only 1 in more than 300 is in schools assisted by Government.

The number of readers in the congregations has steadily advanced, till it now amounts to 27 per cent. of the gross number of adherents; that is to say, above five times as many as, according to the census, were to be found in the general population of the presidency.

Schools at Pasumalai.

Nine catechists studying in the theological school have been returned to their station work, and a class of nine men was taken in their place. All the men received, have families; and their wives have been studying in the woman's school, to their manifest advantage. Santhanam, the wife of Simon, and his child were removed from us by cholera, in a manner to call out our deepest

sympathy. Considering that the women have been studying but six months, they passed a fair examination before the Government Inspector in November.

In June, 21 lads who had passed the fourth standard examination of the Government, were formed into a class, with the design of carrying on their studies beyond the point aimed at in the station schools. A fee of one and a half rupees, a month, is required. The boys, with few exceptions, have been healthy, industrious, and well-behaved, and are doing well and securing our esteem. Sixteen of them are communicants; three having been admitted to the communion this year. They take a hearty interest in the Sunday afternoon preaching in the surrounding villages, and, at feasts, assisting the catechists by reading, singing, and selling books. The religious atmosphere of the school is thoroughly good. Both in the theological, and preparatory departments, we have the assistance of excellent and trustworthy men—Rev. A. Barnes, the pastor of the church, and Rev. S. Mathuranayagam, who also attends to the medical work of the station, and Mr. P. Joseph, from the Church Mission Institution, Palamecotta.



Station Schools.

Six other station boarding schools are in operation; for the statistics of pupils, &c., readers are referred to the tables.

These schools continue to afford the missionaries their most enjoyable and hopeful department of labor, and are steadily improving the village congregations. The school at Mandapasalai is the exclusive charge of the daughter of one of our former missionaries. The other schools are superintended by missionaries and ladies, having station work. A few extracts from the missionaries' reports will give a view of their school work. Mr. Rendall says:—"The girls boarding school has had a very prosperous year. In secular studies, the higher classes passed a much better examination than ever before. Ten of the pupils have been received into the church this year, and six others are candidates for admission. The Lord has shown himself a prayer-hearing God." Of the school at Tirumangalam Mr. Herrick says:—"Two pupils

have been transferred to higher schools; another has been employed as a teacher in a village school; eight new boys have been received, and the present number is twenty-two. The grants received from Government amount to Rs. 106-8-0, and the fees to Rs. 73-4-0. There has been no design to restrict the members of this school to the children of members of the church, but it is an interesting fact, that one, or both parents of all the boys are communicants. One of the masters has been taught in medicine by Drs. Chester and Palmer, and spends a part of each day in dispensing medicines, in which his services have been valuable."

Mr. Chandler reports that the Battalagundu station school opened with a large number of non-Christian boys and one high caste Hindoo girl in attendance. Of these, four only remained through the year. The whole number in attendance, not including about a dozen, who have dropped off, is fifty-seven. One very clever little girl died at home, from cholera. "The Government grant amounted to Rs. 320—a fair result under the circumstances. The examination came when we were absent from Battalagundu, and only two teachers were present.

"The scholars show a commendable advance in character, ability, and interest in their studies, not excepting their Bible lessons. They are young, and not many of them are communicants, but there is increasing interest in the religious exercises. They are always ready to go and sing, and help in the service at the school-house of the Christian village. Some of those who came from the lower castes, were in the habit of lying to the village barber about themselves, in order to get their heads shaved by him. After the Bible lesson in St. John's Gospel, in which Jesus said of the devil—'When he speaketh a lie, he speaketh of his own, for he is a liar and the father of it,' one of the larger boys came to me to confess that they had been guilty of deceiving the barber. The result was that the practice was stopped, and arrangements made by which the temptation was removed. This boy is a communicant. Recently, he with others, has been to a neighboring village to read and speak to the people, and so desirous were the audience to have them come earlier and hold a meeting that they were allowed to go before the close of the afternoon Sunday school."

Day Schools.

The number of day schools in the mission is 115—four less than last year: pupils 2863—above 300 more than last year. This shows advance. Of the pupils, 422 are girls. Fees are pretty generally required of all the scholars. A large majority of the schools are taught by certified masters and mistresses, and the quality of the teaching has greatly changed for the better in fifteen years. In nearly every station, a number of schools have been closed and others opened. In country villages, where most of the people are poor, and for the most part follow agriculture as their occupation, it is almost certain to be the case that the children will be drawn from school when the busy season for cultivation arrives. The long vacations from study which follow, not only interfere with the progress in study, but when the examinations occur, as they often do, during the cultivating season, the pupils are absent, and the Government grants amount to almost nothing. Such a state of things is to be regretted; but so long as the people are poor, it is to be expected and arranged for; but, if the Government grant is to aid the rural population, who pay their taxes for the schools, it would seem reasonable to ask some modification of existing rules, adapting them to their case. In some cases cholera has reduced the schools and hindered their inspection, so that no grant has been obtained.

Evening schools have already been referred to in a former part of the report. As many as twelve are going on in one station. They are of excellent service, in keeping up the acquaintance of those who have learned to read with their books; and not a few, also, are to be found in our stations, who have learned to read in them. Mr. Rendall says:—"An evening school for the benefit of the weavers of Madura has been begun, and forty attend it; at least half of them are young men; and the progress made during the four months since the school opened is very encouraging. This caste is much the most numerous of any in the city; and hitherto, although we have been near them, we have made but little impression upon them. Some few, through reading the Bible, have become interested in Christianity; but not one of the vast multitude has shown himself willing to come out on the Lord's side. I

trust this effort is to be a good beginning among them. A new school for Hindoo girls has been established in the southern part of the city. There was a call for it on the part of the people themselves; and it is one of the most flourishing schools in town in my daughter's care. One of the most pleasing things in all these Hindoo girls' schools, is the interesting way in which the teachers give Bible lessons. Thus the Bible is working its way into many Hindoo families, throughout the city."

Mr. Herrick states that a new village school was established on the first of April, from which time the teacher has received nearly half his pay, each month, from his pupils. On the Sabbath, he holds a service with a few Christians living near. A few young men and large boys, in three or four villages, who are obliged to work in the day time, study in the evening. To his statistical table he appends the following note:—"Seven Christian boys and eight Christian girls; eight heathen boys and four heathen girls, in villages having no schools, are taught quite regularly by the catechists."

Mr. Capron writes:—"Our day school at the station is an Anglo-vernacular school, of 42 pupils; of whom two only are the sons of Christians, and 28 are Brahmins. The school takes considerable of our time, Mrs. Capron usually hearing two or three recitations. The religious influences of the school are such as we ourselves put into it. We have not yet had an examination nor a grant. The fees are twelve, eight, and four annas, for the different classes; we have thus raised about Rs. 15, a month."

Mr. Chandler says of his station:—"Three new village schools have been opened, and one night school, while all the old night schools have been given up. About a quarter of the pupils are Christian children—the remainder, heathen and Roman Catholics. In my largest village school, all the pupils were non-Christian; and one or two had begun to show a repulsion from idolatry, and an interest in Christ, when cholera appeared in the village, and the teacher took fright, and ran away to his friends in Tanjore. Parents are beginning to say that their children may grow up Christians if they like, and are not so much afraid of their being injured by such a result. A boy mentioned before, as having left the station school, on account of the opposition of his mother,

received his first religious impressions in the village school, and now that he is a young man, he attends the daily evening service of the catechist, and prays most earnestly that his heathen parents may be converted.

“In Sittur, where a new school has been begun, the heathen accountant of the village is responsible for five-sevenths of the teacher’s salary. He pays a third, and two other heathen men of high caste, pay each a third. The amount received this year has been Rs. 36-6-8, against Rs. 7-0-0, received last year. The fees of the station school have amounted to about, Rs. 70-0-0; so that the total amount of fees from all the schools is Rs. 108-0-4, against Rs. 45-14-4, of last year.”

Books and Tracts.

Says one of the missionaries:—“The next twenty years will witness vastly greater and more satisfactory changes than the past, if they see the rudiments of education given to the common people. We ought to make every effort to secure a community of readers, and then give them something to read.” The previous sections will show what the missionaries are doing for the first of these objects. We ask attention to the statistical table of book distribution, and the following section with respect to the last. Book distribution is an important part of our work. All the missionaries keep depositories, well supplied with recent publications, and standard books, of the Tract and Vernacular Education Societies.

The Madras Bible Society has this year conferred a great boon on Tamil Christians, by the publication of the Tamil Pocket Bible. Our people appreciate it. In one station, 67 were sold—in some cases, all the members of families who could read, supplied themselves. In another station 57 were sold. A text, in a portable form, hereafter not to be altered by revision, will tend to promote an acquaintance with the very words of Scripture, and contribute to mould the people by Biblical influences. And not only do Christians buy the Word of God, but heathen are also

learning to value it, buy it, read it, and commend it. The total number of Bibles disposed of this year, is 294; mostly of the pocket edition. A number of private Christians are enough interested in the Bible to buy Rev. W. T. Saththianathan's 'New Testament with Notes.' The Madras Tract Society makes grants of leaflets in English, Tamil, and Telugu. They are generally very good, are freely distributed and gladly received. Only these and the smallest tracts without covers are now given away.

Fifteen years ago, no tracts nor Bible portions nor scarcely any New Testaments were sold. The amount realized from the Scriptures, tracts, and educational books sold, is Rs. 1,020, against Rs. 766 last year.

The station of Pasumalai is very favorably situated for book distribution, being near Sikkandámalai, where large monthly and yearly feasts are held. The catechists studying in the school, under the superintendence of Mr Mathuranáyagam, have sold over 2,700 books and tracts, for Rs. 104-9-3. A few examples will be given, showing how Christian books are beginning to be regarded. While one of the catechists was selling books at a monthly festival, a heathen man came up and asked him if he had any 'Fine Gold.' Supposing he referred to the 'Tanga Páttu, the catechist handed him a book of that title. "No," said the man, "not that." He was then handed a copy of Solomon's Proverbs. "Yes," said he, "this is the book. I call this, Fine Gold." He bought the book and recommended it to others. At the September feast, the peon in charge of the charity box, which on such occasions, is always kept in a conspicuous place in the temple, kindly allowed our catechist to read some passages from Christian books, to the people standing by. When he had finished, the peon clinched the reading, as follows:—"If a man wishes to reform and live a good and upright life, there is no God or guru so good as Jesus Christ. There is no prayer so good to say as the Lord's prayer. There is no book so excellent for his instruction as the Proverbs of Solomon." On another occasion, a women came to a book-stall, and asked for the story of the King's Son. She could not read: but bought it, and then asked the catechist to read it to her. A working carpenter, in a village often visited, after hearing the Bible read several times, was so pleased with it, that he

bought a large one for himself, paying the wages of two and two-thirds days' work. When it was brought to him, he washed his hands, and received it with marks of respect and reverence.

Dr. Seelye's lectures in Bombay—"The Life, the Truth and the Way" have been much called for. The supply at the depository has been sold. Copies are lent to educated native gentlemen. Mr. Burnell mentions selling a large Tamil Bible to a Brahmin, another to a Romanist, and five pocket Bibles, one of which was placed in a Sivite club-house, or refreshment room. Mr. Herrick says:—"The statistics will show a considerable advance in book distribution this year. The following incidents were mentioned by my helpers. A heathen bought a Bible, found it good, and advised his friends to read it: he professes to have forsaken heathen ceremonies. Another has read the New Testament, and advises others to do the same. Another bought the Gospel of Luke, got the catechist to explain it to him, and afterwards bought the whole Bible. Twenty-three Pocket Bibles have been sold, and since the publication of this edition more Bibles are seen in church than formerly. All school books and stationery in use in the schools are sold—the more costly books at a small discount to the pupils in our own schools, to others at full price." Mr. Capron speaks of larger sales than last year and proves that a few men, if active, can accomplish valuable results. His sales amount to Rs. 114-2-0. Mr. Chandler remarks:—"Our books are read more and more. Hindoos and Mohammedans not only say they have read them with interest, but come and ask for special books. A little boy from the school in town was in the habit of buying 'one pie tracts.' After reading them he sold them to other boys, and used the money for new stories. In this way he had completed reading nearly all the tracts on hand, when he was removed from his heathen home, as I hope, to a heavenly home. He had read the Bible and seemed to try to live according to the precepts of Christ."

'The True News,' a vernacular and English newspaper, is published at the very low rate of eight annas a year, so as to be within the reach of every family that can read. The circulation has increased to somewhat over 500 during the year.

An edition of 3,000 copies of 'A Jewel for Children'—a tract

prepared by Miss Taylor, has been published, and a tract, "Ten Questions to Romanists," has been printed at the Pasumalai Press.

The Evangelical Society.

At the beginning of the year the Society was laboring under a debt of Rs. 881, with little prospect of liquidating it. The treasurer took an early opportunity to make known the state of the treasury to the native Christian community and urge an effort to lift the debt. At the semi-annual local meetings of the missionaries, pastors and assistants, the matter was taken up with great spirit, and so advanced, that before the following annual meeting in September, the debt was removed, and means to meet the appropriations of the year were provided.

Mr. Noyes sends us an account of the first of a series of meetings, which resulted so happily in the relief of the society, from which we make some extracts:—"A letter was read from the treasurer, and after a very few words in explanation, a catechist rose and offered a month's salary to the society. This struck a cord which vibrated through the whole assembly. One arose after another in quick succession, and pledged himself to give or raise something. The heathen who stood about the door caught the spirit. A washerman offered two rupees; a gentleman's butler the same, and paid the money down. A man of high caste from a neighboring village pledged three rupees; and a Government dresser two more. The excitement extended beyond the house where the meeting was held, and the native women sent in specimens of their needlework which were readily sold. After the helpers had pledged all the money they dared to promise, they looked round upon themselves for articles which they could spare. A pair of ear-rings, several handkerchiefs, one or two jackets were offered, and turned into money by ready bidders. The meeting extended beyond the appointed limits; but some of the natives requested that the matter might be brought into another meeting. On the following morning the scene of the previous

day was repeated. Some gave who had not before pledged themselves, and others doubled the pledge of the previous day; so that by the end of the second meeting, the Rs. 453 of the day before, had risen to Rs. 628. The pledges, I am informed, have been promptly paid." Shortly after, at a Sabbath afternoon service, the East Gate Church, Madura, raised upwards of Rs. 270. Other stations responded in the same spirit. The contributions of the year amount to Rs. 1,864-11-0. We have occasion to thank God and take courage.



ABSTRACT

OF THE

Pastors' Reports.

Pastor J. Cornelius of the East Gate Church, Madura, makes the following report:—"There is an increase over last year in the number of our people, and in communicants, and church income. The congregation numbers 218; communicants, 106; the attendance on the Sunday Bible class, 120. Thirteen adults have united with the church on profession of faith. The contributions raised amount to Rs. 488-8-11. The subscriptions from Christian and Hindoo gentlemen towards the pastor's salary, were Rs. 240.

"There are two services on Sunday, and one on Wednesday evening. A substantial chapel was finished in September at the North Lines. Since then, the congregation there, and that at Sellúr, have had a service of their own on Sunday mornings, excepting on communion Sundays. On Sunday afternoons, four Sunday schools are held in the northern and eastern part of the city.

"As heretofore, I preach to Hindoos and Mohammedans, both in the streets, in their houses, and at the mission dispensary, and daily hear the lesson of the highest class of the English school in the Bible. I have this year sold seven Tamil, and two English Bibles, six copies of Dr. Seelye's Lectures, twenty-four sets of the 'Child's Paper,' and forty-four sets of the 'True News,' besides otherwise distributing tracts. When occasion offers, I endeavor to

reach the Nattukottai chetties, a caste of Hindoo bankers. I meet, almost every where, among them, a friendly reception and am able to hold profitable conversations with them. On visiting the Sherishtadar of the District Court, while he lay ill, I found him reading the Bible with a commentary, lent him by a Christian pleader. He was a pupil of the English mission school at Palamcotta.

“It has also been my lot to attend the dying bed of two respectable Hindoo friends. One was a vakkeel, an old pupil of mine, well known for truthfulness and honesty. In his office he had hanging upon the wall, in a large gilt frame, his favorite motto, written with his own hand:—‘Bagavanai nambu; avarudaiya kirubai undagum’ *i.e.* ‘Trust the Lord and his grace will appear.’ He was accustomed to acknowledge in the presence of his numerous clients, that Christianity is the best and only true religion, and that he was indebted to a Bible education solely, for his prosperity and position. When I saw him for the last time, he said: ‘Pray for me; I know that God will hear your prayers.’ The other was a pensioned supervisor. He was a subscriber to a large number of Christian vernacular, and English periodicals. When I saw him, I held out Christ as his hope and refuge, and dwelt upon his great love to sinners. He thanked me very cordially, and joined his two open hands together in the form of worshiping Him. The following day, just before his death, he wished his wife to call our school-master, and when he came, he requested him to bring me saying that he was very anxious to see me. His family, fearing that he wished to be baptized, told the teacher not to do so, for he was out of his head and delirious. No one can doubt that there are many in this city like these persons—Christians at heart, but secretly. Eight persons in the congregation have died of cholera.” The death of some of these has been already referred to in our report.

Pastor A. Barnes of Pasumalai, reports as follows:—“I note the following particulars respecting the church at Pasumalai. Five persons,—four young men and one young woman, all, children of Christian parents, have been admitted to the church, on profession of their faith. Two members of our congregation, the wife and child of a catechist studying here, died of cholera in

Madura—a number of others were attacked but recovered. In one quarter of the village of Sikkandamalai, there are two Christian families. The head man's conduct is very exemplary; he long ago gave up his drinking habits. Though unlettered, he is able, when necessary, to lead the worship in the prayer-house; and his neighbors of the same caste with him, have discontinued the worship of the village idol, and some of them attend worship of their own accord. In another quarter of the town, a man coming from the Kuravan caste, with his wife and family have recently been received into our congregation. He is an intelligent man and a good reader, and is in the habit of reading the Bible and observing worship in his family. The catechists studying in the theological school make good use of the annual and monthly festivals at Sikkandamalai to preach to the people. During these festivals Christian preachers and sellers of Christian books are as common as bazarmen in the thoroughfares of the town. Statistics of books sold will be found elsewhere. A heathen man borrowed of us a New Testament, kept it and read it several months;—another, a stone cutter, bought a copy of the Bible. The people are becoming acquainted with the truths of Christianity; and we only need an out-pouring of the Holy Spirit to lead them to accept the truth."

Pastor S. G. Véthianayagam of Mallankinaru reports. "Four catechists with myself have made the way of salvation known to a large number of heathen, while instructing and caring for above 450 Christians, in thirteen different villages. Two persons have been received to the church; eight in the congregation have died. In many families the Bible is read, family worship is observed, and the Sabbath carefully kept. Our average Sabbath attendance is 150. A union prayer meeting and a woman's meeting is held each week." Four persons are mentioned who are especially earnest in Christian work. Some have been led by their efforts to embrace Christianity. Their walk accords with that of the Saviour whom they profess. The heathen not only greatly respect them but fear to speak in opposition to them. If the heathen could respect all Christians as they do these, there would be less hinderance to their becoming Christians. These only of my people give a tenth of their

income. The catechists' wives are learning from what they see of the pastor's wife also to assist their husbands in their work. There are three schools at Malankinaru; one for adult females, one for young men, and one for children, with an attendance of above fifty. Five of the young women, this year married, have studied in the school and passed the Government third and fourth examinations, and were married at a suitable age. Five boys and four girls from this and the neighboring villages have been sent up to the boarding schools.

"Though for the last two years there has been a partial failure of crops, there has not been a like falling off in contributions. The amount given for various objects the past year has been Rs. 257-7-9, of which, Rs. 144 was for the pastor's salary, the balance, for church building and other expenses."

The following is from the report of Pastor M. Thomas of Sevalpatti. "I have been a pastor here for three years; and I am very happy to say that in that time the congregations have increased in numbers, knowledge of the truth, contributions to their pastor, and orderly Christian behavior. Six persons feeling in themselves faith in the Lord Jesus Christ, have joined the church. In the village of P——, for fifteen years, no woman had become a communicant; this year a young woman and her husband have united with us. The Vélampatti congregation, though very poor, have built a church at a cost of about Rs. 48.

"A mothers meeting is held every week. The handfuls of grain given at the meetings, amount this year to Rs. 3-4-0. Eighty children are studying in the six schools under my charge. A heathen boy studying in the school at Sevalpatti not only prays in private, but attends the morning and evening prayers in church. His father is a weaver. The other day as he was folding up a newly woven cloth, preparatory to selling it, he exclaimed 'May Suppa'yar help me.' 'Don't say so,' said his son. Say 'May Jesus help me.' Four catechists and two Christian young men of my congregation, with myself, have twice spent ten days and visited and preached to several thousand people. Our audiences listened attentively and entered into no vain disputes.

Allow me in conclusion, herewith to express my thanks to those, who have aided me in the building of our church."

Pastor M. Eames of West Karasakulam, writes as follows : — "I have charge of the following churches; viz., at Karasakulam west, Kanjampatti und Paralechi, containing 130 communicants, and living in nineteen villages; of these, five were this year received to the communion on profession of their faith. Among them was a girl who according to the customs of the country had no prospect of a husband in her caste. To her reception the communicants objected that she would, quite likely, bring disgrace upon the church by accepting by and by from among her relatives a heathen husband. The girl with tears said that she loved the Lord Jesus, and wished to confess him before the world. She might not live to grow up; and if she did she would never consent to such a marriage as would bring disgrace upon her religion. Upon hearing this, the church changed their minds, and received her. The friendly heathen of Kopasitthenpatti listen to the Gospel with much interest. Two Nayak families there have mostly given up the rites and ceremonies of heathenism, and are not far from the kingdom of Christ. My people at the instance of a Christian carpenter have provided me a bandy, so enabling me to visit our congregations more readily. I have visited 36 heathen villages and preached to 1,779 persons."

Pastor J. Colton's report of the Dindigul church is as follows : — "The number of people in the congregation is 306; the average attendance at the Sunday school is 190. *The young men*—have a meeting by themselves once a week and spend an hour in social prayer and hearing essays read. Some of them lead by turns the morning and evening prayers in church. The students of the C. V. E. S. Institution attend the regular services.

"*The women.* Some eight or nine of them, of their own accord hold a weekly afternoon meeting conducted in turn by each. The wife of Pastor Clarke, my wife and one or more women of the congregation go out on Thursdays to speak with the Hindoo women gathered in the houses of friendly neighbors and take

along our newspaper, S. S. magazine, and other books to read to them.

"The *children*. When the duty of reading the Scriptures daily was pressed home on the people several families purchased Bibles for their women, and children. A girl, after importuning her parents for two days, got a copy of the pocket Bible for her own. When I sent a Christian lad a copy of Miss. 'Taylor's new tract—'A Jewel for Children,' he wrote me;—'The little book you sent me speaks of anger, pride, laziness and disobedience. I think I am not troubled with the last three, but the first is my most intimate friend. I am warned by this tract, and I will strive to keep it down.' The mother of this boy has a large family and tries earnestly to bring up her children in the fear of the Lord.

"*Contributions*. It is worthy of note that the congregation is making good its promise to pay my entire salary. A head of a large family in the congregation, as a token of his gratitude for recovery from a long and dangerous sickness, has completed furnishing the church with a mat, at the expense of about Rs. 100."

Pastor A. Clarke of Pukailaipatti writes:—"There are six villages in which Christians connected with my church are living. There are 159 in all, in the congregations, of whom twenty-nine are communicants. The people pay regularly the portion promised of their pastor's salary. On the Sabbath, services are held in three different places and on other days in the week I have services in the churches of Pukailaipatti and Kómiampatti. I meet my people as often as possible in their houses for family prayer. The night school in the last named village, to which many of the villagers not belonging to our congregation come, to sit and listen to what the children are learning, continues to be a great benefit in teaching the village people the real truth.

"There are two day, and three night schools under my charge, with an average attendance of 85 boys. All study lessons from the Bible. Two of the young men in the night school have united with the church. Every month, a part of my time is occupied in inspecting schools connected with the Dindigul station. I have also spent 18 days with catechists in itinerant preaching; encamping in four places, and visiting 175 villages. While at one

of our encampments a widow of the Zemindar living at Vivésapuram, sent her messenger to call us, and asked us to preach to her people, while she was present. She treated us very kindly and bought a New Testament and some tracts."

Pastor C. Williams of the Kottaimédu church, Periakulam, reports:—"The church in Kottaimédu is my proper charge; but I also have temporary charge of the church at Bodináyakanur. To these two churches nine persons have been received. Two new families, numbering nine, have joined the congregation at Periakulam. I am encouraged to see the congregation growing a little every year. I have a large and attentive audience at church on Sunday morning. In the afternoon we have our Sunday school; to this, the women bring their handful offerings. I encourage the men to extemporaneous prayer, by calling upon them to pray in our evening meetings. It is my custom to visit Bodinaikanúr church, and the congregations attached to it, once a month, spending a few days in each place, holding meetings with the Christians, and preaching to the heathen. Three schools with 60 boys, and a night school are also in my care. My people have raised Rs. 140-6-0, towards the pastors's salary and other purposes."

Pastor A. Savarimutthu of Kodikanal, Pulney Hills, writes:—"God has been with the members of our church and has kept them from falling into any scandalous sins, and helped them to walk orderly, according to the rules of our holy religion. The members of the congregation generally continue to contribute liberally towards the pastor's salary, and charitable purposes. Some of the members of the church, as well as the catechists and myself, preach the gospel to the non-Christian people around. While we live at peace with them and they are friendly with us, we are careful not to join them in their vain and foolish ceremonies. An intelligent young woman has begun to attend church and is an attentive hearer of the word. To interest my people in Bible reading, I have preached from the Old Testament in the order of its history. In addition to my ordinary pastoral work on the hills, I have been to the plains monthly to see the Andi-

patti church, of which I am acting pastor, and with Pastor William and others have spent 45 days on the itinerary."

Pastor E. Seymour of Kombai says:—"The prevailing pestilence has had a marked effect for good upon my congregation. More women attend church than formerly. Twelve families who have long absented themselves, on account of caste difficulties, have returned to us. My people contributed to the Native Evangelical Society and towards my support, Rs. 177. I am sorry to say that all the communicants do not keep the Sabbath strictly; but there are fourteen of them who are real witnesses for Christ; they are always present at our religious meetings, and go out to speak to the heathen.

"One important help in bringing forward the Christian young men, and bringing in the heathen young men, has been our evening schools. We have nine of these, and 130 young men are studying in them. The non-Christian pupils are as regular and well-behaved as the Christians, and join in reading the Bible, singing and prayer; and some of them have become sufficiently interested to attend our Sabbath worship, and Sunday school. Others have bought Bibles and call themselves Christians. I find constant occasion to praise God for what I see of his Word and Spirit, working in a silent way, among the higher classes. One of the old Zemindar's sons has been for some time reading the Bible, and confessed to me his belief, that the God of the Bible is the only true God, and that Jesus Christ is the Son of God. There is also a man at Kalugumalai, who is trying to lead a Christian life secretly. He allows not a day to pass without reading the Bible and prayer. A man of the Kappillian caste bought of me a Bible and a book of Lyrics, and sings and prays in his house; a carpenter is also doing the same thing. Another relation of the Zemindar, of whom I spoke last year, continues to be a Christian privately. He not only reads the Bible, and has family worship, but he has a service in his buildings on one side of the town, which he requires his servants and dependants to attend on Sunday, and does not allow them to go to work. None of these persons openly profess Christianity for fear of their caste people.

“During the prevalence of cholera, I prepared according to a regular formula, 4,380 cholera pills, and treated nearly a thousand cases in this and the adjoining villages. There were 1,600 cases in this town, and 150 deaths. One only of them was a Christian. My success in cholera cases has opened wide to me, a door of usefulness. I am sent for to visit the houses of rich and poor, when any one is ill. After ministering to the sick, I sit among the friends, and have an excellent opportunity, to tell them of Christ and his salvation. I have heard them say;—‘If it were not for the wretched bond of caste, we would leave the worship of these devils, who are destroying us.’ Hindoos, Mahomedans and Romanists are friendly to me and my people.”

We make the following extracts from the report of pastor S. Isaac of Kambam:—“Though many of our people were attacked by the prevailing pestilence, only a few have fallen, and these we have reason to believe have departed to enter into eternal life. Some slumbering members from the congregation have been awakened to seek the Lord, to attend to his precepts, and give themselves up to his control, as never before. Out of many inquirers, twenty-four, after a sufficient trial, have been received to the church on profession of their faith. Eight, debarred from the communion, have been restored, after confessing their sins and giving evidence of repentance. Some of the dying words of our deceased members, have much encouraged me. A strong, elderly woman, when attacked with cholera said to me, when I visited her: ‘I have lived a long and weary life, and now I desire to take the rest which I have been long seeking, through our Lord Jesus Christ, and which I trust he is going to grant me. My only anxiety is about my daughter; and her also I will give up to our blessed Lord. To Him, I am ready to go.’ I called to pray with a young man at the point of death. As soon as he saw me, he raised his head, and turning towards me said, ‘Sir, Jesus has forgiven my sins, and I feel that he is with me now. I have no fear of death. I shall soon be free from sin, and suffering;’ and turning towards his parents said, ‘Do not weep for me, I am going to my Heavenly Father’s house.’

“There is an increasing willingness in the congregations to con-

tribute to the support of the Gospel. Some members are now strictly giving one-tenth of their income; others give liberally according to their circumstances. When speaking with a poor widow on the subject she said, 'Sir, I am much encouraged to give, because I know that God has blessed me since I began giving to his cause. One Sunday night, I had nothing left but a half measure of raggy—enough only for breakfast for my two children and myself. I took this to the woman's meeting, trusting in the Lord to provide. And He did provide; for the next morning a friendly heathen made me a present of sixteen measures of raggy. How I thanked God, that he had sent this heathen to feed me and my family.' There are other instances of giving with self-denial which I might speak of. They go to show, that God is raising up a spirit of liberality in our church. The contributions this year have amounted to Rs. 220. The liberality of the Christians affects also the heathen, as the following incident illustrates. An old woman of the potter caste, a heathen, who often comes to my house, brought me one day four annas, saying, 'I have laid this four annas aside for your God's purposes, at the rate of three pie a time, for baking my earthen-ware. I believe Him to be the true God, and I would openly acknowledge and worship Him, were it not that my relations and especially my husband, would abuse me for it. I know that your God has blessed me since I was moved to set aside this offering to his name. I will continue to do this all my life; and I pray He may make my people know and receive Him, so that I may worship Him without fear.' There are without doubt, many others in like position towards Christianity as this woman; and it is the continued preaching of the Gospel which has led them to it. We therefore feel bound to continue this work till we see a harvest of full ripe fruit."

Conclusion.

It is apparent from the foregoing pages, not only that the missionaries do not meet with hostility from the people in their efforts to spread Christianity, but on the contrary the report affords abundant evidence of a friendly feeling towards them in their work. The heathen people freely entrust their children to Christian schools, and occasionally become responsible for the wages of Christian teachers supplied by the missionaries, and are ready to do so more frequently, were suitable teachers to be had.

More people than ever before, buy and read Christian books—not as novelties, for millions of pages had been given away twenty years ago; but because they know and are interested in their contents. The increase in the sale of books upon last year, amounts to above Rs. 250. More than ever before Hindoos and others are reading the Bible in secret, and openly; and more are convinced of the truth and almost persuaded to be Christians. Caste is being much modified, and its rules relaxed. Twenty-seven per cent. of our people are readers, and eleven per cent. of our Christian population are in school. More and more the Christians are supplying themselves with Bibles, reading them in course, and observing family worship. They are more ready to pay the school fees of their children, as shown in an increase of Rs. 750 over the previous year's receipts. The increase of benevolent contributions is exceptional, exceeding those of last year by Rs. 1,200. New houses and schools have opened to our labors among Hindoo women. Many thousand sick have been treated at our various dispensaries. Our medical work makes it apparent to the people that we seek their good, and is opening doors of usefulness to us.

The additions to the churches are larger than in any year except the last.

We find in the review of the year enough, but enough only, to confirm the Master's promise, to encourage us to hopeful effort, to stimulate to more earnest seeking for ourselves and the people that divine gift, which was to prepare the first preachers of the gospel and their hearers for their great mission.

With these encouragements and demands, we feel much solicitude in regard to the curtailment enforced by the state of business in the United States; and pray that we may be spared, as much as may be, the almost certain results of heavy retrenchments.

APPENDIX A.

DONATIONS.

The following donations are thankfully acknowledged.

THROUGH REV. J. S. CHANDLER.

			Rs.	A.	P.
Mr. W. P. Patton, Madura	...	...	10	0	0
Ladies of New Preston, Conn., U. S. A.	...	...	18	9	0
Miss. Chandler	....	...	37	1	0
Temple St. Sabbath School, New Haven, Conn., U. S. A...			43	1	8
First Congregational S. School by Dr. W. L. Bradley, New Haven, Conn., U. S. A.	...	...	94	8	2
			<hr/>		
Total Rs...			203	3	10

THROUGH REV. EDWARD CHESTER, M.D.

For the Dindigul Dispensary, and Women's Hospital.

Local Fund Board, Dindigul Circle	...	...	1,368	0	0
Dindigul Municipality	...	...	455	0	0
L. F. Board and Dindigul Municipality, joint grant for medicines and surgical instruments	...	...	500	0	0
V. H. Levinge, Esq.	...	...	50	0	0
Capt. A. G. Hutchins	...	...	80	0	0
A Friend	...	...	100	0	0
Sir Wm. S. Robinson, K.C.S.J., for Lady Robinson...			50	0	0
Lt. Col. R. A. Roberts, R. E.	...	...	100	0	0
Lt. Col. Wm. H. Hessey	...	...	50	0	0
Mrs. L. Woodroffe	...	...	50	0	0
A Friend	...	...	30	0	0
Capt. E. A. Campbell	...	...	40	0	0
H. Gompertz, Esq.	...	...	40	0	0
J. M. Hawsworth, Esq.	...	...	20	0	0
Mrs. J. W. Jackson	...	...	24	0	0
George S. Hickey, Esq.	...	...	10	0	0
Positive Government Security Life Assurance Co., Limited	...	...	15	0	0
Dindigul District Munsiff, Court Officers and Vakils	...	...	56	0	0
Native Friends in the district	...	...	94	4	0

			Rs.	A.	P.
Dispensary Charity box	...	...	28	7	5
Sale of medicine asked for	...	...	2	3	0
			<hr/>		
Total Rs...			3,162	14	5

For General Mission Work.

Capt. E. A. Campbell, for church—in part to					
purchase chairs	...	...	100	0	0
A Friend	...	...	70	0	0
			<hr/>		
Total Rs...			170	0	0

THROUGH REV. J. RENDALL.

Collected by Miss. G. Chandler, New Haven, for G. B. S.			39	10	4
Do. H. L. Perry ("Madura Band")...£31 16 5			335	11	1
By Mrs. Dealy, Columbia, Cal.	...	...	5	5	4
			Rs. A. P.		
Rev. E. Webb	...	...	18	12	10
Mrs. Dickey	...	...	18	12	10
Friends, in Philadelphia	...	...	18	12	10
J. Rendall Dickey, missionary box	...	...	70	3	0
			<hr/>		
			126	9	6
Friends in Payson, Ill., through Dea. I. N. Scarborough.			87	5	4
Mrs. Baynes, England	...	...	50	0	0
Mrs. Clark do.	...	...	10	0	0
By Rev. J. E. Chandler, for the support of Elizabeth					
Devenport	...	...	44	7	0
Union Cong. Church, Sabbath School Quincy, Ill., through					
T. Pope, Esq.	...	...	85	11	0
Cong. Sunday School, New London, Conn. U. S. A.					
for Hindoo Girls Schools, in Madura	...	...	120	12	11
			<hr/>		
Total Rs...			905	8	6

THROUGH REV. J. CORNELIUS.

Towards Pastor's Salary.

Lt. Col. J. F. Fischer, R. E.	...	...	60	0	0
E. J. Sewell, Esq.	...	...	60	0	0
Lt. Col. W. H. Hessey	...	...	35	0	0

			Rs.	A.	P.
A. E. Pole, Esq.	...	...	24	0	0
Mrs. M. Streenevassa	...	...	10	8	0
Mr. P. J. Martin	...	...	9	8	0
M. Robinson, Esq., M. D.	...	...	20	0	0
Mrs. Moss	...	...	6	0	0
Mr. C. M. Antonio	...	...	6	0	0
M. Ry. Ry. Alegirisamy Naidu	...	...	12	0	0
Do. Muniappa Pillai	...	...	10	0	0
Do. Superayelu Naidu	...	...	5	8	0
Do. Masanamutthu Pillai	...	...	5	0	0
Do. Koshandaramier	...	...	3	0	0
Mrs. Johnson	...	...	3	0	0
J. Combes, Esq.	...	...	5	0	0
Three friends	...	...	11	12	0
			<hr/>		
Total Rs...			285	4	0

THROUGH REV A. G. ROWLAND.

*Towards the building of the Madura West Church and
Support of the Pastor, 1875.*

Messrs. Spicer Brothers, (London)	...	200	0	0
Lt. Col. J. Fiseher, R. E.	...	60	0	0
E. J. Sewell, Esq.	...	60	0	0
Col. M. H. Hessey	...	35	0	0
H. W. Bliss, Esq.	...	12	0	0
C. W. W. Martin, Esq., LL.D.	...	21	0	0
W. H. Glenney, Esq.	...	6	0	0
A. Gamack, Esq., M. D.	...	6	0	0
M. Robinson, Esq., M. D.	...	28	0	0
R. Thomson Esq.	...	24	0	0
A. E. Pole, Esq.	...	8	0	0
H. Gompertz, Esq.	...	20	0	0
H. Bayley, Esq.	...	15	0	0
S. W. Paynter, Esq.	...	12	0	0
E. C. Bird, Esq.	...	10	0	0
Mr. Paczensky	...	15	0	0

			Rs.	A.	P.
Mr. J. Greatbatch	...	...	8	0	0
Mr. S. Turner	...	...	6	0	0
Mr. C. M. Antonio	...	...	8	0	0
Mrs. M. G. Moss	...	...	12	0	0
Mrs. Augustin	...	...	7	0	0
			<hr/>		
Total Rs...			583	0	0

THROUGH REV. W. B. CAPRON.

For Schools and Bible Work in Mánámadura.

Mrs. E. A. Kent, New York, U. S. A. by Mrs. Holman	...	...	50	0	0
Mrs. VanWagenen, Boston, Mass., U. S. A.	...	...	8	11	5
Ladies Missionary Society, Union Church, Boston, Mass., U. S. A.	...	...	52	1	0
Mrs. W. H. Barnes' S. S. Class, Springfield, Mass., U. S. A.	...	...	34	14	4
Mrs. Knox's S. S. Class, Worcester, Mass., U. S. A.	...	...	73	14	8
Walnut Avenue S. S., Boston Highlands, Mass., U. S. A.	...	...	114	6	6
S. S. Falmouth, Mass., U. S. A.	...	...	51	7	2
M. R. Ry. S. Kristnasámi Aiar Avargal	...	...	20	10	2
Managers of the Anglo-Vernacular school, Máná- madura	...	...	20	0	0
			<hr/>		
Total Rs...			426	1	3

THROUGH MISS. M. TAYLOR.

Miss. L. P. Bentley, Lake Eric Fem. Sem.	.	\$ 23	42	11	0
Miss. Pollock	.	„ 18	31	11	8
Volney Rogers, Esq., Youngstown, Ohio, U. S. A.	.	„ 30	52	2	8
			<hr/>		
Total Rs.			126	9	4

THROUGH REV. G. T. WASHBURN.

		Rs.	A.	P.
Congregational Sunday School Lenox, Mass.,				
U. S. A. through H. Sedgwick, Esq.	\$ 42 ...	72	6	8
From a Friend ...	...	5	0	0
		<hr/>		
Total Rs...		77	6	8

THROUGH REV. J. T. NOYES.

For Kodikanal Church.

Lieut. Col. J. F. Fischer, R. E. ...	...	25	0	0
W. McQuhae, Esq., M. C. S. ...	...	20	0	0
Major R. Conningham ...	...	10	0	0
		<hr/>		
Total Rs...		55	0	0

For Kodikanal School House.

V. H. Levinge, Esq., M. C. S. ...	...	20	0	0
Robert Fischer, Esq. ...	...	20	0	0
W. McQuhae, Esq., M. C. S. ...	...	15	0	0
G. Vans Agnew, Esq., M. C. S. ...	...	15	0	0
Mrs. E. Marden ...	...	15	0	0
H. Gompertz, Esq., and Brother	...	15	0	0
Colonel Priestly ...	...	10	0	0
Major Geo. V. Law ...	...	10	0	0
Rev. C. S. Kohlhoff, S. P. G. ...	...	10	0	0
Rev. John Rendall, M. A. ...	...	5	0	0
Rev. T. S. Burnell ...	...	5	0	0
Mrs. Martha Burnell ...	...	2	8	0
Rev. William Tracy, D. D. ...	...	2	0	0
Rev. Geo. T. Washburn, B. A. ...	...	1	0	0
		<hr/>		
Total Rs...		145	8	0

For Kambam Church and Bungalow.

Samuel Smith, Esq., West Haven, Conn. ...	...	45	0	0
Lt. O. V. Boddy, R. E. ...	...	20	0	0
John Burrows, Esq., Peermald ...	...	20	0	0

			Rs.	A.	P.
F. M. Parker, Esq.	Peermaid	...	20	0	0
H. N. Eagon, Esq.	do.	...	20	0	0
F. G. Orr, Esq.	do.	...	20	0	0
E. D. Lorne, Esq.	do.	...	10	0	0
H. T. Clarke, Esq.	do.	...	10	0	0
J. G. Richardson, Esq.	do.	...	10	0	0
H. Blair, Esq.	do.	...	10	0	0
Mr. J. Samuel	do.	...	10	0	0
Rev. H. Baker	do.	...	5	0	0
Miss. Ballard	do.	...	5	0	0
Mr. Chenion	do.	...	5	0	0
Mr. J. Taylor, Inspector of Police		...	5	0	0
Sathakay Ravuthan		...	3	8	6
Mr. Jacob		...	3	0	6
Mr. Arkley		...	3	0	0
Mr. Eapen		...	3	0	0
Mr. P. C. Weergeese		...	1	0	0
Yasadian, Maistry		...	1	0	0

Total Rs...229 8 0

For Education &c.

T. B. Coolidge, Esq., Lawrence Mass.	.	34	13	0
Sunday School in Windham, Ct.	.	34	12	0
Miss. H. T. Buck, Orland, Me.	.	28	3	0
Rev. S. B. Cowles, D. D., Oberlin, O.	.	17	2	8
Leuella and Charlie Warner, Wisconsin, U. S. A.	.	3	8	0

Total Rs... 118 6 8

THROUGH REV. J. HERRICK.

For Church building at Mallankinaru.

Rev. J. Rendall	...	...	...	10	0	0
J. T. Noyes	...	...	...	10	0	0
W. S. Howland	...	...	...	5	0	0

			Rs.	A.	P.
Rev. P. Savarimuttu	...	...		1	0 0
Doctor Y. Anthony, of Ramnad	...	...		10	0 0
Rev. E. Webb, Oxford, Penn. U. S. A. . .		\$ 10	17	7	8
Rev. J. C. Labaree, Pastor 1st Cong. Church Randolph, Mass., U. S. A.	...	\$ 20			
E. Alden, M. D. Randolph, Mass., U. S. A.	"	" 20			
Miss Abby Turner	"	"	"	" 20	
Mr. F. H. Mann	"	"	"	" 19	
Mr. David Burrell	"	"	"	" 10	
Mr. N. F. Roel	"	"	"	" 10	
Dea. O. H. Leach	"	"	"	" 5	
Miss Sarah Alden	"	"	"	" 5	
1st Cong. Sunday School	"	"	"	" 25	
Other friends	"	"	"	" 36	
Total.			\$ 170	296	15 8
			Total Rs..	350	7 4

THROUGH REV. G. VATHANAYAGAM.
For Mallankinaru Church building.

Rev. W. Tracy, D. D.	.	.	5	0	0
„ J. S. Chandler	.	.	5	0	0
„ G. Billing	.	.	3	0	0
„ S. Devasagayam	.	.	1	0	0
„ Mathuranayagam	.	.	1	0	0
„ A. Barnes	.	.	1	0	0
பாக்கியம் மரியம்மாள்	.	.	10	0	0
எமிலி திரேசியம்மாள்	.	.	7	0	0
S. Moses, Pleader	.	.	1	0	0
நா-நா யாக்கோபு ஞான ஒளிவு	.	.	1	0	0
A. Véthakannu	.	.	1	0	0
Reegle, Esq.	.	.	2	0	0
ஏட் கன்ஸ்டேபிள் கள்ளிக்குடி	.	.	1	0	0
நா-நா-ப. அந்தோணிமுத்து	.	.	3	0	0
S. Vethanayagam	.	.	1	0	0
A Christian friend	.	.	0	8	0
Total Rs.			43	8	0

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